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THURSTON COUNTY RAINBOW COALITION

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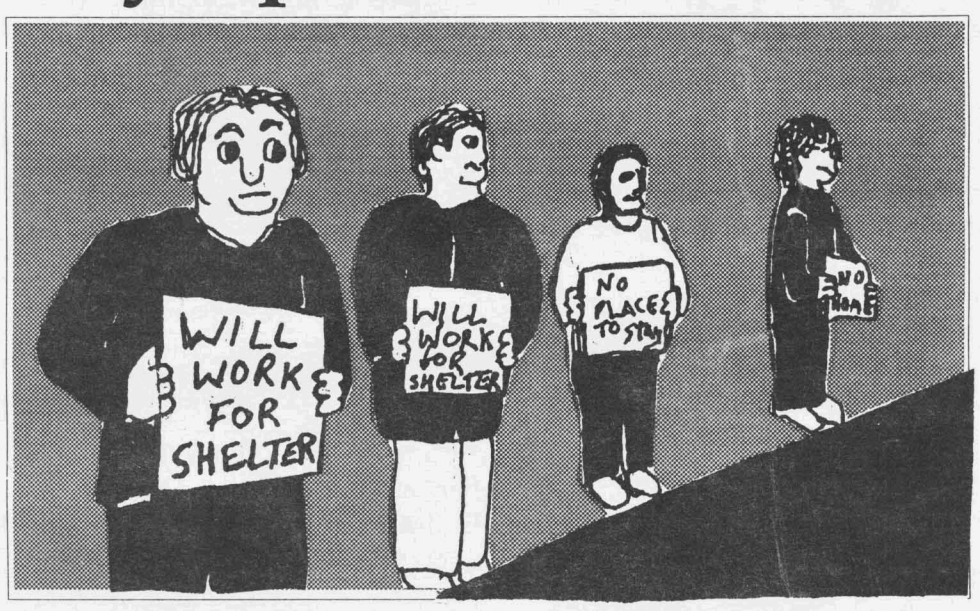
WORKS IN PROGRESS

"All great truths begin as blasphemies." George Bernard Shaw

Free

What Next For Olympia's Homeless



Greg Hohnholt

NOW WHAT? 'Overflow shelter' for Oly's homeless men due to close with no alternative in sight.

On February 28th, the First Baptist Church's four month commitment to provide temporary shelter to Olympia's homeless men officially ends. As *Works in Progress* goes to press, the city of Olympia still remains uncertain about offering a long-term solution to an ever-widening circle of related problems: few jobs, scant housing, and increasing community uneasiness. Although it is likely that a tentative plan to shelter the men will be effected, doubts concerning how much real change such tentative plans enact or influence remain persistent.

The Church's experience with the homeless over the past four months gives us a quick sketch of how acute these problems really are. Since October 29th, attendance at the Church has averaged roughly 35-45 men nightly, with numbers over 50 not being uncommon. Interestingly, however, in the October 31st issue of *The Olympian* , Pastor Hochstatter is reported to have stated that "there is room for 15 [men]". Obviously, the Church was not expecting such an overwhelming response to their generosity. (See last month's *WiP* for related story.) Nonetheless, despite the strain this response has sometimes caused with residents living nearby and the First Baptist congregation, the Church has kept its commitment. Can the city of Olympia make the same claim with regard to seeking "long-term options"? Let us review the facts.

A Brief History Lesson

As reported in the October 22nd edition of *The Olympian* last year, the need for a men's shelter arose as a result of the 4th and 5th Avenue bridges being declared "off limits" by Olympia's City Council. Many homeless men had been calling this impromptu sanctuary "home", but because of the alleged "threat to public safety" which the men presented, Olympia's City Council opted to evict the men from the area. However, this plan was not to be officially enforced until a suitable shelter for the men was found.

The October 29th meeting which followed a week after the *Olympian* article was printed was one of an ongoing series of discussions, initiated by Pastor Hochstatter last July in response to the city's increasing homeless population. These discussions had become more urgent as Thurston County's population continued to grow, and available housing for low to moderate income families became harder to obtain.

Part of the city's problem in responding to these troubling facts is one of determining who is really responsible for the welfare of these men on a county-wide scale.

The housing crisis is not entirely due to an influx of new residents, however. Higher interest rates are forcing many established residents, who in years past might have moved out of rentals and purchased homes of their own, to "stay put" in their rented housing. As a result, many younger families are finding their options narrowed by the symptoms of low supply and increased demand: occupancy restrictions, inflated rents, and an astonishingly low 1.2 per cent vacancy rate ("Renters find closed doors", Sept. 15th *Olympian*).

How have these economic conditions impacted the homeless? A fair question, but one which compels one to ask exactly who the homeless are. While it is true that a certain percentage of these men are tran-

(Continued back page)

A Gay Bashing in Thurston County

Anna Schlecht

As the phone calls went out, a shock wave set in. I, like many people, was stunned to hear of a gay-bashing, or a violent act of hate that targeted a gay person here in Thurston County. Homophobia - the fear and hatred of Gays/Lesbians/BiSexuals/Transgender People - has been whipped to a fevered pitch with the national attention given to the debate over the Military's ban, and the regional campaign of anti-gay hate waged by the Oregon Citizen's Alliance and it's evil twin the Citizen's Alliance of Washington. And as part of a frightening trend that has afflicted the entire country, we find that this national level debate was made local through a brutal attack.

This incident occurred in the parking lot of the Evergreen Ballroom, which is a dance bar way out on Pacific Avenue past Lacey. In the early hours of February 6th, two men were walking into the bar from the parking lot. One put his hand on the other's shoulder and said "let's have a good time tonight". One man was gay, one man was straight. Apparently that simple gesture, viewed against the backdrop the Media's inflamed portrayal of the supposed crisis of Gays in the Military proved to be too much for two other men. Apparently intoxicated, they yelled out "Hey, what are you two F——— doing? Suddenly, one of the targeted men felt an incredible blow to the forehead, fell to the ground, and went in and out of conciousness as he was beaten, kicked in the stomach and dragged around in the parking lot. At one point, he regained conciousness and saw his friend also being beaten. He came to approximately 200 feet from where they had been jumped. His head was bleeding profusely, to the point that his clothing was soaked.

Despite repeated requests by this injured man, apparently the employees did not call 911 to request medical assistance.

At that point, the less injured of the two went into the bar to seek help. Despite repeated requests by this injured man, apparently the employees did not call 911 to request medical assistance. Eventually a friend came and transported them to the hospital in a private car, an extremely risky endeavor given that one of the people had a potentially serious head injury that was bleeding profusely. At the hospital it took 22 stiches to close his head

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Letters

Inaccuracies at Westside Center

Dear Mr . Brisley,

I would like the opportunity to respond to your article "What Happened to the Yellow Tent?", as it contains many inaccuracies.

Your group called that gathering a "Holiday Shop-In"? Who are you trying to kid?

Do "Holiday Shop-Ins" include such activities as holding up signs at intersections in protest? or handing out unsolicited "information" flyers to drivers in busy traffic? Your group of people were out in the middle of Harrison Avenue, mid-morning on the last Saturday before Christmas. You were not only breaking the law by obstructing traffic , it demonstrated incredibly poor judgement. Someone could have easily been killed!

Your group says they were attempting to promote the businesses of the Westside Shopping Center? Protesters holding up banners and cardboard signs do not bring in customers. No one enjoys having papers shoved at them on the walkway in front of your favorite stores, especially when you are busily attempting your last-minute Christmas shopping. A Holiday Shop-In? What it was, Mr. Brisley, was trespassing, a discouragement to business, and a nuisance to the customers.

I identified myself as Tina Christian, assistant to Nick Adams, who is the manager for the Westside Shopping Center. I never identified myself as an agent . The policeman that Mr . Dan Leahy was yelling at said she is an agent for Hodges, when Dan so eloquently asked "Who the hell is she anyway?".

Which brings up an interesting point. Why was it so difficult to believe who I was, or that I had any authority to be there? I believe the harassment received was a direct result of Mr. Leahy's sexist attitude.

For example when Rob Kildow and Nick Adams showed up, Dan Leahy certainly didn't push his 270 lb. frame one inch from their faces and demand to see their driver's licenses, yet he had never met these people before, either. Does your group's understanding of women in charge lapse into remission when convenient?

After following the antics of your "Friends of the Westside Center" "Jack-in-the-Box Task Force" and other mutations of the above groups, (all strangely comprised of the same people) I have the impression the group's basic goals and beliefs are constantly subject to change depending on what the "hot topic" for the moment is, or where the most attention could be derived from. They don't have a clue what they believe in, they are only interested in making themselves irritants to decent, hard-working, taxpaying property owners. Perhaps these people would be interested in dedicating the same energy into getting themselves a job?

I just happened to be driving by when I noticed a tent and a truck of llamas on the corner of Harrison and Division. I went up to the tent, identified myself, and asked who this group was, and what was taking place. No one from that group of people would tell me who they were, who was in charge, or who had authorized their activity.

Mr. Brisley, you should be able to realize that with all the turmoil surrounding the Westside Center, it was a necessary precaution that absolutely no one would be authorized to throw up a tent and bring in animals for an event without having authorization or insurance. The risk of liability was enormous!

Your article states that last year you did the same thing with the owner's blessing. That sir, is a pure lie. No one said anything to you (if you did indeed do that last year) because no one caught you. J.W. Hodges, Inc. was not doing the management of the center at that time, and as you are well aware, the Mr. Verbrugge you usually attack resides in Canada, and the owner resides in California.

Your article also stated that I was left to "front the effort to protect the Canadian owner's private property....". Again, your information is untrue. I was the one there because I was the first one to catch you. Rob Kildow and Nick Adams both responded to calls I made, but after having Olympia Police send out three cars, and asking you if they needed a paddy wagon, your fellow protestors decided it was not worth being arrested for.

Sincerely,
Tina M. Christian
Assistant to Nick Adams

Support for the Multi-Ethnic Calendar Sought

The Institute for International & Multi-Ethnic Relations seeks support for a calendar celebrating ethnic diversity in Thurston County. The Calendar features photographs of individuals and organizations in the area, various ethnic holidays and the months of the year in nearly 30 languages, including several Native American. Created with the cooperation of the many ethnic communities of Thurston County, "Multi-Ethnic Mosaic of Thurston County" needs financial backers to cover production costs.

Printing costs are anticipated to be nearly $5,700 and through the support of more than 30 businesses and individuals, $1,700 has been accumulated to date. The Institute is seeking 160, $25 contributors to defray the remaining expenses of $4,000.

In addition to a copy of the calendar, everyone contributing to the project will receive recognition in the calendar itself.

Proceeds from the sale of the calendar will benefit the Institute for International & Multi-Ethnic Relations, a nonprofit organization whose mission is to promote through active citizen involvement, advocacy, education, publications and other resources better knowledge of other nations, international world organizations and appreciation of the multi-ethnic communities and organizations in Thurston County.

Interested parties are asked to call the Institute at 705-0615.

Stark/Raving Theatre's Last Supper

March 12 at 8 pm
a discussion will follow

Washington Center for Performing Arts - Stage 2

Admission is free.

Sponsored by SPSCC's Student Productions. Call 754-7711 x306 for info and reservations

Works In Progress

Mission Statement: This organization is dedicated to promoting mutual understanding among diverse cultural groups and providing a voice for peoples disenfranchised by the dominant culture. We encourage the presentation of material by those most affected by exclusionary and unfair practices. Our aim is to explore the meanings of injustice and democratic participation in our society and in relation to the emerging global transition.

Anti-Discrimination Clause: We will collectively endeavor to be sensitive and respectful to all those oppressed in this society, and their issues. However, if and when we should make a mistake in this regard, we expect to acknowledge it and to express regret for injury or insult given.

The following statement will become part of the **Editorial Policy** and will be the governing tool for the Anti-Discrimination Clause: *WIP will make every effort to work with the contributor of material considered by WIP to be offensive in order to reach a mutually agreed upon resolution, but WIP reserves the right as a last resort to edit or not print submitted material.*

WORKERS IN PROGRESS

Dave Campbell	Al Zimmerman
Pat Holm	Dave Zink
Evelyn Montague	Jerome Johnson
Marie Smith	Zachary D. Lyons
Teresa Jennings	Marvin Saillard
Chris Russo	Dorothy Tassoni
Sylvia Smith	Carol Poole
Pat Tassoni	Greg Hohnholt

Works In Progress is a community newspaper sponsored by the Thurston County Rainbow Coalition. Opinions expressed do not necessarily reflect those of the Rainbow Coalition or the Workers In Progress and are solely those of the authors.

Keep those letters and cards coming. Correspondence and articles are always welcome. If possible submit articles on disk (WordPerfect). WIP reserves the right to publish in whole or part all submissions; so for editing purposes please enclose your phone number. Send submissions to Works in Progress, PO Box 295, Olympia, WA 98507.

Lesbian/Gay/Bisexual Rights Meeting With Jolene Unsoeld

A Third Congressional District meeting with Congresswoman Jolene Unsoeld is scheduled for 8 p.m. to 9 p.m. on Friday, April 23, in Washington, D.C. The meeting will be held in conjunction with the April 25 March on Washington for Lesbian, Gay, & Bi Equal Rights and Liberation, which is expected to draw over one million affectional minorities to the nation's capital.

Congresswoman Unsoeld will meet with constituents to talk about our goals for equal rights in Room 2261 of the Rayburn House Office Building, which is just across the street from the Capitol Building on Independence Avenue. For security reasons, the capital police will ask each person in attendance to present a valid Washington state drivers license or identification card when entering the building.

To confirm your attendance at the meeting, or to request more information, please call Curt Pavola in Olympia at 357-3715. Leave a message with your name, city, and telephone number.

State Library Reduces Services to Local Citizens

Joli Sandoz

February 1, the Washington State Library got back to basics - and cut services to local residents. While staff will continue to answer questions, conduct research and locate books and periodicals for state government employees on official business, non-state government visitors now face restricted access to the library's special and journal collections.

Not all taxpayers are happy about the changes, according to public affairs administrator Grace Eubanks. "What we're hearing is 'I pay taxes, my taxes run your place,'" she said in a telephone interview. "But you may not always get direct individual services from all your taxes. Your taxes also pay for state patrol officers, but if you had a burglary at your house, they would tell you to call your local law enforcement."

Laws require that citizens have full access to federal and state documents, a service which will continue. Visitors not on state business may also check out books in the library's open stacks, subject to recall if requested by a state government user, and use the Washington Room and current periodicals on display in the main floor reading area. Library staff will continue to retrieve newspapers from the closed stacks and make microfilmed newspapers available. Services to state employees on government business will remain unchanged.

Basically, "people should try their own library first," according to Eubanks. "Then if we have something they don't have, request books and journal articles through interlibrary loan."

Community Library Coordinator Claire Christiansen, who directs the Olympia Timberland Library, said when contacted in early February that it was too soon to tell how changes at the state library would affect the local facility. The Timberland branch has referral forms which can qualify local card holders for help from Washington State Library staff if Timberland reference librarians and resources can't meet their needs. According to Christiansen, the Timberland Library has built parts of their collection "completely independently of the Washington State Library", so that limited access to state collections should not affect most users.

"Inconvenient to some extent but certainly not crippling" is how Dean of Library Services Bill Bruner characterized the changes for Evergreen State College students and staff. While the TESC library has developed its book and periodical collection around the state library to a limited extent, Bruner said that the added efficiency growing from coordinated collection development forced by budget cuts is a positive development.

...non-state government visitors now face restricted access to the library's special and journal collections.

The state library, which celebrates its 140th birthday March 2, is trying to make the best of tough economic times and the resultant push toward making government more efficient, Eubanks said. Established by the same act which set up Washington Territory in 1853, the library has always had two mandates: first, to provide information services for state government, and then to help develop the library system across the state. As part of the latter requirement, library staff will continue to provide training to Washington librarians and run the libraries for citizens who are institutionalized in prisons and state hospitals.

Joli Sandoz writes occasionally for Works in Progress. ❄

Library Commission Holds Public Meeting

The decision to cut Washington State Library services was made by the five-person Library Commission, which will be holding its regular quarterly public meeting at 9 a.m., March 12 at Olympia's Timberland Service Center. Members of the commission include Judith Billings, State Superintendent of Public Instruction, Dick Ostrander (Yakima), Dorothy Voege (Aberdeen), Marlene Escalona (Bremerton) and Gail Pollock (Vancouver). WSL Public Affairs Administrator Grace Eubanks says that citizens concerned about the cuts should first "write to the "good librarians who work so hard" staffing the library's service desks, and then let legislators and others know about budget cut concerns.

Health Care is not a Business

Joel Montague, Ph.D.

Health care is not a business. It is a profession, a humanistic endeavor, the goal of which is to provide a service, not to make a profit. Just because there is a large amount of money involved and a major motivating factor for reform is to save money does not justify the utilization of economic principles in either the conceptualization of health problems or in the reorganization of the service. Health care and the practice of medicine are no more businesses than are fire departments or school classrooms. Health care is a professional social service.

Is America so dominated by the business ethic and private corporate power that everything is seen through the prism of market forces, competition and the profit motive?

The planners of the privatized society want to turn the schools over to private industry, prisons and police to corporations, and contract out most of the functions of government. Don't let them contract out health care to insurance companies. The insurance-pharmaceutical-medical-industrial complex has no mandate to determine the nature of America's reformed health care system.

The idea is to get business out of health care, not to turn it over to business interests!

President Clinton's concept of "managed competition" has been fostered by Alain Enthoven, a major privatizer. This is the man who nearly wrecked the British National Health Service during the Thatcher administration and has been repudiated in Great Britain. I hope that Hillary Clinton, who now heads up the administration's task force on health care, keeps him at arm's length.

Managed competition would function through insurance companies and HMOs. The question is, who is going to do the competing -- the insurance companies? A competition -- presumably within weak government guidelines -- to determine which companies can write the most limited and most profitable policies? Or is it proposed that businesses, big and small, compete in the selection of an insurance company most friendly to their ends? Or, does such a program envision individuals engaging in competition through the choice of the best insurance company, the best hospital, the best general practitioner or the best surgeon for the particular procedure? Ridiculous! Most sick people do not know what is wrong with them, and are not sure what kind of doctor to consult, have no access to insurance actuary talbes or to hospital and HMO statistics, won't read the fine print on an insurance policy and cannot return the medical or surgical treatment if it proves to be ineffective or detrimental.

There is no place for competition in the provision of health care. Competition results in winners and losers, and we know who the losers would be.

There is no place for competition in the provision of health care. Competition results in winners and losers, and we know who the losers would be.

There is one way to do it -- one big federalized insurance company, probably administered by the states, providing universal, comprehensive care, the same for the employed and unemployed, the rich and the poor, the young and the old. Such a one-payer system would minimize the necessary non-professional business tasks and relegate them to CPAs and computer technicians, leaving the doctors free to prescribe and treat, according to their personal skill and judgment and the state of the art.

A one-payer system is the only way to control costs and preserve health care as a profession.

Reprinted from the Thurston/Mason Senior News. Joel is a retired medical sociologist from WSU. ❄

Honoring the boycott of Chateau Ste. Michelle

The supporters of farm workers' right to organize wish to thank these restaurants that are honoring the boycott of Chateau Ste. Michelle wines:

The Asterisk & Cheese Library
Ben Moore
Columbia Street Public House
Chattery Down
Cork & Crock
Crackers/Tugs
Gardner's
Henry C's House of Prime Rib
Jo Mama's
Patrick's Restaurant and Sportsbar
Urban Onion

Customers at these local businesses can enjoy their food knowing that these establishments took a stand in support of the vineyard workers at Chateau Ste. Michelle. We thank the restaurant employees for their support. We also hope the community takes the time to contact these restaurants to express their gratitude and solidarity for their decision.

Call 352-2153 for more info.

TCRC 4th Annual Meeting - Rosa Parks Award Presentations

The Thurston County Rainbow Coalition presented twenty-four Rosa Parks Awards on Saturday February 13, 1993.

"It is better to protest than to accept injustice." Rosa Parks

The Thurston County Rainbow Coalition presented these awards in honor of Rosa Parks to individuals in the community who have jeopardized or sacrificed their livelihood in the cause of justice.

The Thurston County Rainbow Coalition also presented Evelyn Montague with its Keep Hope Alive Award. This award is given to Rainbow members who play an important often thankless role in the coalition.

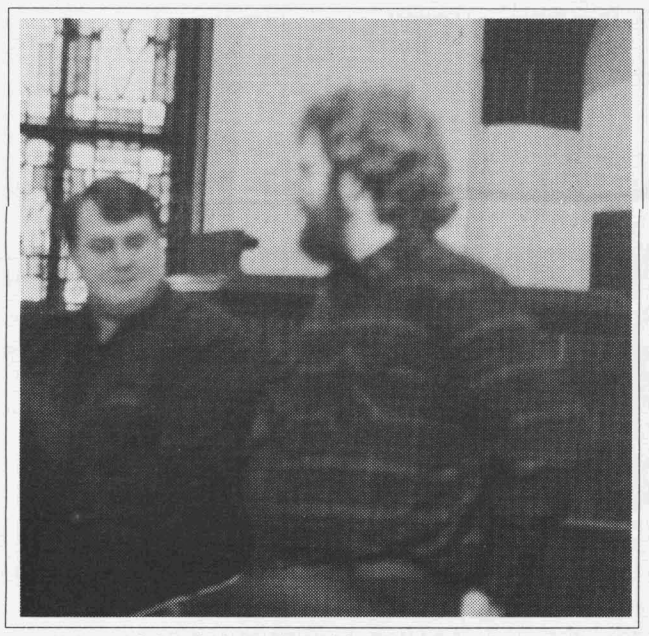
Also new Co-Coordinators were elected, Jerome Johnson and Alan Brisley. J.P. Johnston will carry on as Tresurer and Teresa Jennings will continue as Secretary.

The NAFTA speakers: Peter Guzman, Mike Freeman, and Mariann Mann.

Urban Onion Awards Presentation byTom Freeman

In early 1992 employees of the Urban Onion - fed up with mistreatment by the owners - began an organizing effort to unionize, with the help of the Hotel Employees and Restaurant Employees (HERE) Local 8. The employees were also supported by activists in the labor movement.

The workers - in response to the firing of a kitchen manager, as well as others being fired with no apparent justifiable reason - felt the need to be protected from employer abuses.



David (right) and Todd accepting their awards.

Among worker concerns were a total lack of communication between them and the management - no worker grievance procedures - no consistent work schedules - nor any consideration of seniority or work performance when putting together such schedules.

Organizing a union is difficult work. There is a lot of fear among workers reliant on the job to make ends meet and acts of intimidation and illegal retribution often occurs. The fact that over 84% of the workers signed union authorization cards indicate the high level of solidarity and concern the workers had.

A boycott to exert pressure on owners Steve and Elyse Herrington to negotiate in good faith was organized in a manner that educated the public and customers about conditions at the Urban Onion - what the organizers' concerns were and why the organizing efforts were put together. [The boycott was called off when Steve and Elyse Harrington agreed to recognize the union as the official bargaining unit for the workers].

As I've already stated, organizing is difficult work. In addition to their regular schedules, which for those who signed union cards were diminished significantly - workers had to put in extra and long shifts in front of the Hotel Olympian [which houses the Urban Onion] to peacefully picket and inform potential customers of the issues involved.

In February, 1992 I spent a Saturday evening with some of the organizers in front of the Hotel Olympian entrance into the Urban Onion. I witnessed first-hand abusive reactions by anti-union customers such as:

"You should be happy you got a job," - "Why don't you quit if you're unhappy?" - "I support Elyse" - "Get a job" - "I oppose socialism" - "I hope you get fired" and other epithets which wouldn't be appropriate to include here but you get the idea.

The workers would be tired - exhausted - and still endure long-shifts in front of the restaurant to fight for their rights and the rights of other workers. And in the process, they learned about labor history and culture. As Byram Abbott, a former Urban Onion employee, put it, "I feel like I've tapped into this hidden tradition [of American labor] that's been in the United States heritage for so long, but has been repressed in the recent years due to a political McCarthyism by conservatives. It's still around. It's still breathing and kicking."

Perhaps that's the greatest victory of all. The Urban Onion is finally organized - though I'm told that all of the original organizers/workers have moved on to other employment which means that the story doesn't end here. Attempts to decertify the union representing the Urban Onion is reportedly being planned. The attack on American labor continues. Union membership is down. NAFTA threatens to destroy union ranks and economic security even further. So the struggles continue...

But today, it is my pleasure to welcome and honor the workers of the Urban Onion - who courageously put themselves and their economic security on the line in the fight for justice and fairness and in the process contributed to the economic health and security of other restaurant workers in Olympia. Accepting for the workers is Danny Kincaid-Kass and Todd Shiele.

Also awarded (but not present) The Rosa Parks Award in recognition for standing up for their rights to collective bargaining at the Urban Onion Restaurant are: Perri Lynch, Byram Abbott, Jason Wallach, Joel Martell, Andrea Peregrin, Ian Dickson, Bruce Fogg, Chris Klaus, Christie Gimmestad, Krista Myers, Sean Cottle, Erica Getler, Heather Teverbaugh, Holly Henderson, Bill Monk, Chris Krauss, Tom McRoberts, Sherry, Salli, and Beth. ❄

The Rosa Parks Award presentation to Virginia Carhart by Pat Tassoni

Virginia was not present at the ceremony, but in relating a telephone conversation, Pat Tassoni tried to convey her gratitude.

The Thurston County Rainbow Coalition presents its Rosa Parks Award to Virginia Carhart. Virginia Carhart is recognized for resisting and opposing sexual harassment in the workplace at the Bulldog News Stores.

Although she could not be here today, she wanted me to express her gratitude for the award. She feels it gives her a sense of public support, something she at the time of her struggle, was not sure she had. In fact, she felt that at times she was standing alone, having only her sense of justice to rely on.

On the phone we discussed the uphill plight of the disenfranchised, how in the case of an employee/employer struggle, the general public tends to side with management, thinking labor is insatiable; in the case of gay and lesbian rights, the straight and religious are supported because they uphold traditional and limited ideas of the family and love; and in the case of sexual harassment, the pervading thought seems to side with the man by making excuses for him, or by calling it personal slander and thereby dismissing any public discourse about it. The general public accepts society on a level that when conflicts arise between different aspects, that which best represents the patriarchal society is unconsciously assumed right. This is not an unfamiliar phenomena of our culture. It has been called white privilege, male privilege, business privilege, hetero privilege, etc. At the very least the dominant seems to be paid the most attention to, possibly because it has access to and can afford forms of expression denied the other. Virginia's case was twice plagued with an employer/employee factor as well as a sexual harassment one.

Virginia wished to thank the Rainbow Coalition and Works In Progress for their support of her in print.

The Rainbow Coalition will be sure to mail this to Virginia. ❄

Introduction of Richard Kirton for Rosa Parks Award by Curt Pavola

Richard Kirton was a gay man serving his country in the armed forces. Now, after five years of service in the Washington National Guard, obtaining the rank of sergeant in charge of a medical unit, and being decorated for outstanding service, Richard is a former Guard member who was discharged simply for being himself.

The end of his military career began last summer as he contemplated whether he should march in Olympia's second annual Gay and Lesbian Pride Parade in his National Guard uniform to protest the discriminatory practices of the U.S. military against affectional minorities (gays, lesbians, bisexuals). Richard weighed the negatives of this action, the loss of income, loss of future educational benefits, exposure to intense public scrutiny and debate about his nature, the loss of something he enjoyed doing--against the necessity to help end the great injustice of military discrimination against thousands of gay men and lesbians each year at the hands of an abusive military directive.

(Continued next page)

March TCRC Meeting:

Working on a weekday evening.

Call 786-8950 for info, time and place.

(Rosa Parks Award, Cont.)

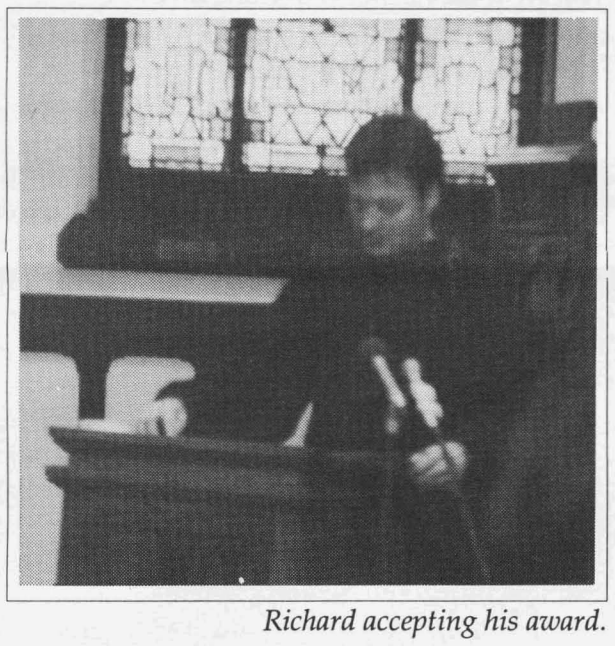
Encouraged by the dignified presence of Washington National Guard Colonel Greta Cammermeyer, discharged only a few weeks before the march after over 20 years of service, Richard felt that only with more service men and women coming forward, forcing a full public debate about the military policy, would enough pressure be put on the armed services to reverse their policy.

Following the June march, Richard endured six months of intense pressure, as the media, his work and home communities, and people throughout Washington who had never met him debated whether he was fit to be in the military. Some callers or strangers he met on the street offered support and assurance that his action was a valuable part of the struggle for equality, while others telephoned with death threats.

For six months, Richard endured the legal process for separation from the military for "homosexuality." The National Guard subjected him to a psychological test and degrading questions that focused, rather nonsensically, on matters of private sexual relations. But also during this time, he spoke through the media to the people of Washington state about the military's abusive policy and tactics, and what it means to be an affectional minority.

On December 7, 1992, the military policy prevailed and Richard was discharged. But his is one very public incident of discrimination that helped bring to light the prejudice and injustice of the military's ban on gays and lesbians. I'm confident that this year, with the help of people of conscience throughout the nation, this policy will fall and the tens of thousand of affectional minority service members who have been unfairly fired by their military employer, and abused the government that claims to protect their freedom, will be vindicated.

On behalf of the Thurston County Rainbow Coalition, I'm pleased to present the 'Rosa Parks Award' to former Sergeant Richard Kirton.



Richard accepting his award.

Remarks by Richard Kirton

I would like to thank the Thurston County Rainbow Coalition for this recognition. It is truly an honor to receive a civil rights award from one of the largest civil rights organizations in the county. I would also like to thank the Rainbow Coalition for the support you have given me both collectively and as individuals throughout my battle with the National Guard.

Gay and lesbian civil rights have been described as the civil rights issue of the 1990s. While I will agree that a lot of attention is focused on gay and lesbian civil rights we must not allow gay and lesbian civil rights to become, in fact THE civil rights issue of the 1990s. This is exactly what the social architects of the National Christian Coalition, the Oregon Citizens Alliance (their counterpart, the Citizens Alliance of Washington) and the Aryan Nations want -- to divide us in order to conquer us.

We have already spent too many years dealing with individual civil rights issues at the expense of the broader picture. If you disagree, think of this: do African-Americans continue to face discrimination? Do women enjoy equal status with men? Do all workers have the right to organize, and do they share in the profits of their labors? The list goes on and on, but one fact is clear, we still have a largely unfinished social justice agenda in this country.

Like Adolph Hitler, and his Nazi movement, today's fascists would hide their true agendas by creating scapegoats. Today's fascist movement hides its hate by claiming love, but make no mistake, its leaders are as full of hate as Hitler and his death troopers.

The leaders of today's fascist movement claim they have a calling from God, they claim that they are fighting to protect family value, and concerned with the so called "homosexual agenda." Well, hate is not a family value, and the only thing we so called militant homosexuals are looking for is social justice and equality.

The leaders of the National Christian Coalition, the Oregon Citizens Alliance, the Citizens Alliance of Washington, and other far right groups, the very people that would deny gay men and lesbians equal rights and protections under the law would deny those same rights to each and every person in this room.

These same people have sought to deny a women's right to make fundamental medical decisions, they would deny farm-workers the right to organize, they would ignore long-standing treaties made with the indigenous people of North America, they would overturn environmental protections, they would remove funding of our schools by instituting a voucher system that is nothing more than a method of subsidizing wealthy private schools, they would require only "western culture" be taught in schools, and that our children be required to participate in Christian prayer -- ignoring even those Christian denominations that did not conform to their narrow beliefs. These people would dictate what we are allowed to see, to hear, to read, and even to think.

These same people create a climate that supports racist, sexist, and anti-gay violence.

We must stand united in our opposition to the people that would deny civil rights and social justice to a segment of our population. As Martin Luther King said, "The children of darkness are more vigilant than the children of light." This has been true for ages, and sadly, it is still true today; but together, we can ensure it is not true tomorrow. ❄

A Footnote From an Integrationist

Patrick Hall

Sixteen years ago, I was a volunteer teacher instructing Yupik Eskimos in Northwestern Alaska. I can remember the day when I arrived in the bush. I and several other teachers pulled up to the school on the back of a flatbed truck which had shuttled us from the airfield. All of us were buzzing with enthusiasm for our new jobs, and we found Eskimos to be a very kind and giving people. Since it was a boarding school, the environment fostered close relationships between students and staff. The students not only saw us as teachers during the daytime, but at night we were cast into the role of surrogate parents since many of us lived in the dorms with our students.

But as time passed and I began to look beyond the mere ephemerals of skin color, language and social customs, I realized that even as a young black man brought up in the urban environment of the 1950's and 1960's, I shared more commonalities with these people than differences.

The fact is that the idea in its heyday stood for something we as a nation desperately need more of today. It stood for open dialog among different groups.

It has become far too fashionable in the current climate of multicultural awareness to stress differences over commonalities. In today's world of ethnic awareness, no one would be caught dead identifying him or herself as a card-carrying integrationist now that the term has been hopelessly distorted by political constituencies on both the left and right. The fact is that the idea in its heyday stood for something we as a nation desperately need more of today. It stood for open dialog among different groups. It challenged an entire generation of Americans to face and confess the fears that our skin color, language and class associations arouse in one another. But more importantly, the integrationist philosophy stood for the recognition that as human beings we will always be more similar than different.

Sadly, I am more than aware that this message will not play well in the present climate of racial and class discordance. Despair, anger and violence are an unholy triumvirate that often abrogates the more difficult and yet productive road of reconciliation. ❄

The Sounds of a Rainy Day

The sounds of a Rainy Day rhythmically shape the wood. The dull noise gives tireless performance, bringing electric souls to sense and melancholy hearts to rest. Like crunching or destruction of the roofing, we can witness the force which reveals mercy to the flora still in the nursery. During a rain storm one knows the material used for constructing the roof hearing its response to water.

Adolescent ducks still with their downy pins scamper and dash unaware of the performance they play, dabbling in muddy puddles, nipping at blades of grass which are bent with the weight of each wet drop. It is a contrast of thin, sharp and green with round, glowing milkiness. The water always mocks the color of the sky.

And then precisely at noon, the sun overcomes its laziness. I search the dark patches of the sky for color. Trees cover the horizon and then I catch the smell. The odor of the microbes in the soil work hard at mixing with the moistness. Unseen blossoms saturate the air with sweetness. The smell of hardwood burning slowly in the draft.

The drops decide to stop, but then are persuaded to fall. All is quiet. A lone drop sets itself in motion falling. Following its lead, the few who droop from the limb drop on my metal roof. There are countless stories spoken by the rain drops as they patter on the roof during a Rainy Day.

Birch Shapiro

How Works of Betty Friedan Relate to Our Lives Today

Diane Asseln

The Feminine Mystique by Betty Friedan has long been looked to as the book that lit the fuse that started the women's liberation movement in the 1960s. Perhaps fewer people are aware of her book *The Second Stage*, written twenty years later as the Reagan Administration was taking power.

After reading both works, I am amazed how many of the issues she brings up in those pages remain relevant to the lives of men and women today. She analyzes American society's stereotypes of the sexes and traditional views of the family, commenting on how they have affected the ability of men and women to lead free, independent lives. Her analysis is still as relevant to our lives today as it was to the lives of women in 1960 (when her first book was published) and women and men in 1980 (when *The Second Stage* was published).

In both works, she focuses on the importance of both men and women to develop their individual identities, and shows that Americans who have accepted the traditional roles of men as breadwinners and women as mothers/housewives often turn to material goods to create the identities they never worked out for themselves. She speaks of this phenomenon in *The Feminine Mystique* as it related to women in the first two decades after World War Two, saying that women, though often unhappy in their roles solely as mothers and housewives, accepted that role partly because it is difficult to work on discovering one's own identity. (Many studies in the book are referred to that showed high levels of psychiatric problems in middle-aged women during this time period.) Rather than struggle with finding themselves, they accepted the role of housewife/mother already set up for them, only to find out later in their lives that they didn't feel fulfilled in the constant drudgery of housecleaning, laundry, and childcare that failed to fully use their intellectual abilities.

Likewise, she writes of a similar problem for men in *The Second Stage* where she points out that men began giving up their roles as full-time breadwinners once women started to work more because they wanted to develop as full people, too. Many of the men she interviewed for this book spoke of the dehumanizing effect the "man as breadwinner" role had on their lives - causing them to be seen and see themselves mainly in terms of how much money they made and their job status. Once the women's movement made it possible for more women to get the education and training they needed to participate more fully in the work world, many men found themselves less pressured to be solely economic instruments for their families. The movement gave them the freedom to begin asking themselves what they wanted, as individuals, out of life.

...advertisers and businesses play on rigid sex roles to sell goods to the American public when she points out how communal living situations were discouraged in the 1920s even though they better served the needs of families where both mothers and fathers worked.

In both cases, the male and female mystiques (as Betty Friedan calls these rigid sex roles) have been perpetuated by those who can profit from selling goods to the traditional home. *The Feminine Mystique* outlines how advertisers after World War Two began seeing women as a great new market. They saw that many housewives would buy out of boredom and because they were looking for anything that would create for them the sense of identity they had never developed for themselves. Advertisers worked at selling products to women by linking them to the women's responsibility to be good mothers. They tried to convince women that they could better care for their families if they bought this or that gadget.

She continues this discussion of how advertisers and businesses play on rigid sex roles to sell goods to the American public when she points out how communal living situations were discouraged in the 1920s even though they better served the needs of families where both mothers and fathers worked. Some of the communes started in the first two decades of this century survived for over ten years and had waiting lists because they utilized ideas such as the sharing of cooking, cleaning, and childcare that are so needed by working parents. After the depression, though, a big push was started to sell more goods to create jobs and the large, single family home requiring its own appliances, kitchen, and heating system once again became the norm. Now this type of living arrangement, Friedan points out, has become so mainstream that building communal structures are difficult because zoning laws and mortgage contracts don't allow for this kind of innovation.

So working men and women today who also want to have children are found in a quandary. How do women work full time and still care for their children? What identity will replace the fighter/breadwinner role for men in an age when nuclear weapons and working women take away some of the importance of their old sex roles? Many young men and women give up the hope of having children, even if they would like to, simply because they don't see how they can meet both their own needs and the needs of a child while living in our society.

Friedan writes in *The Second Stage* that a new movement must be started that works on creating conditions of flexibility for men and women, particularly during their parenting years. Practices such as flex-time, individualized benefit packages, and parental leaves must become more common or companies will start to lose their most valuable employees to disillusionment and burnout.

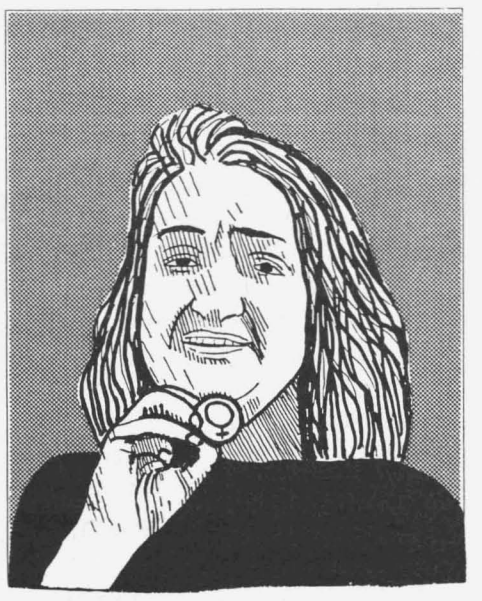
A friend of mine, who works as a nurse at St. Peter's Hospital, recently told me that these changes have occurred in her job. Workers at the hospital are given reimbursement for childcare, parental leave, and flex-time schedules.

"I think that this change is occurring first in the female-dominated professions." she explained. One of the points Friedan makes in *The Second Stage* is that these benefits need to become commonplace in all types of employment. Men and women both need to feel they can choose to work and have children before they will feel truly free to break out of traditional sex-roles and live their lives as they want to live them.

She also devotes a whole chapter in this book to the importance of creating housing that better meets the needs of families today. We need to get back to the types of communal living arrangements that were created in the first couple of decades of this century so that people can more easily share their home responsibilities and, by doing so, meet their psychological needs to feel fulfilled both inside the home and in the world of work.

Although I found most of these observations insightful, I could not agree with the beliefs about gay people she presents in the two works. She assumes, throughout both works, that people are gay because they have been harmed psychologically by the rigid sex roles that have existed in our society. The assumption is made by her in both works that the issues gays face are mainly sexual issues, and that including the rights of gay men and lesbians in the push for the equality of men and women in our society would divert energies from the changes she is suggesting need to take place.

While discussing this with a friend, she commented "I think that



remains one of the great hidden aspects to the straight world of gay and lesbian life. A tremendous number of us are parents; many of us so because we had children while we were still struggling with our identities - before we had come out. There are also a growing number of younger gay people choosing to have children in the context of our community. I would bet that almost half of us have kids."

The struggle, then, to balance work and family life exists also for gays who choose to have children. Gay men and lesbians who are parents need better housing, flextime, parental leave, and childcare as much as straight parents do.

As far as the orientation of gay people coming from psychological damage: that view is being disproven more and more as scientists find a greater amount of evidence suggesting that there is a genetic link to homosexuality. For example, an article in the January 17 edition of *The Olympian* sited research where identical twins were studied. It was concluded that if one identical twin is gay, the other has at least a fifty percent chance of also being gay; while the chances are much lower of the fraternal twin of a gay person also being gay, or of an adopted child growing up in a home with gay or lesbian children also being gay.

It is ironic, when one notes the attacks on gay people coming from the Far Right today, that Friedan espouses such erroneous views before going on to state that the emergence of the Far Right during Reagan's rise to the Presidency is a reaction of fear by those whose identities have been too tied to traditional sex roles, and by those who feel overwhelmed with the new problems of how working parents can balance child-rearing and full-time careers. Rather than give into these forces, however, Friedan encourages us to think in new ways that will make it possible for both men and women to break down the old, rigid roles and create more balanced, fulfilling lives for themselves. ❄

No on 9 Talk

Scot Nakagawa will speak about the Oregon No on 9 Campaign. He is a field organizer with the National Gay & Lesbian Task Force.

Friday, March 19th
7:30 pm

Olympia Community Center
222 N. Columbia

Free!

For more info write PO Box 7221 Olympia, WA 98507

Romani Persecusion Continues Yet Today

Pat Tassoni

I attended the Romani-Jewish Alliance presentation on Anti-Gypsyism at TESC on February 1st, which was sponsored by the Jewish Cultural Center of TESC. J. Morgan Ahern and Toby Sonneman talked and answered questions from an interested group of seventy. Their talk focused "mainly on dispelling myths about people of Romani descent, and exploring their largely unknown history." What I learned about Roma was interesting and deplorable; these reactions stem from the manner in which they have been treated throughout history and continue to be treated today.

I learned from a release written by Karen Rosenthal and Leslie Riibe which appeared in the CPJ on the event: "Gypsies, more properly called Roma, are a racially and ethnically defined people. They are the descendants of the Rajputs who migrated from India 1000 years ago, reaching Europe somewhere in the 13th century." Since their arrival in Europe, Roma, as they are called, have been systematically discriminated against. This discrimination of Roma is now apart of the embedded culture of Europe and has continued to play the defining role of Romani culture.

Because of employment and guild discrimination, Romani have had to adopt a means of survival that are specifically defined and depend upon specific skills, such as metal working and fortune-telling. The popular imagery of Gypsies still holds to this stereotype. And like other discriminated groups, Roma are attributed special mystical powers based on pervading superstitions and are held to blame for society's ills. This is but overt blaming of the victim, where, for instance, the dominant/domineering culture claims the Romani live as they do because it is their lifestyle choice. Such blaming only feeds increasing discrimination and subsequent blaming. This systematically denies the discriminated people human rights.

Throughout the presentation, I heard a great many things, things I have heard before, only directed at different groups. Not to diminish Roma suffering, I have heard the same accusations, excuses and explanations made against blacks, Jews, Asians, Indians, gays and lesbians, women, and many more. Here in Washington we are facing the attack on the civil rights of gays and lesbians with the establishment of the Oregon Citizen's Alliance called Citizen's Alliance of Washington.

Learning about Roma and hearing about their historical persecution and continued sufferings at a time when gay rights in the United States are being systematically attacked by the religious right, forces me to look at the specific plight of the Roma within the larger context of human rights. It is true that oppressions and sufferings cannot be compared, but the cliched statement is nevertheless true that the diminishment of anyone is the diminishment of us all. Either you believe in the dignity and respect of humans and try to work for its expression everywhere always or you play a part in the perpetuation of the history and tradition of oppression.

Today, Romani persecution still continues. In Germany, during the last half of 1992, 200 Romanian Gypsies were firebombed by about 1,000 youths, who may have been apart of the growing neo-Nazi movement there. Discrimination and violence elsewhere led the Romani to seek exile in Germany, and as Toby Sonneman quoted, "Things have got to be bad for Roma to seek refuge in Germany." This of course refers to the Nazi past.

What we here can do is protest such action and educate ourselves on all issues of human rights.

A British Councillor states that she wants to see, "the filthy, dirty Gypsies recycled and dumped in the sea," following a similar comment by the Mayor of Dartford in Kent that Gypsies be "pushed over the White Cliffs of Dover."

One of the holdovers of Roma stereotypes to modern American times is the term "gyp", as in to be gypped out of something. This term bears close resemblance to being "jewed," referring of course to another highly discriminated against people.

What follows is a partial history of Roma persecution reprinted from *The Gypsies of Eastern Europe:*

1416 - First anti-Gypsy law issue in Germany. 48 such laws are passed between this date and 1774.

1514 - Switzerland encourages "Gypsy hunts" among its citizens to rid country of Gypsies.

1710 - Prussia - All male Gypsies condemned to forced labor, women whipped, branded, children to be placed with white families.

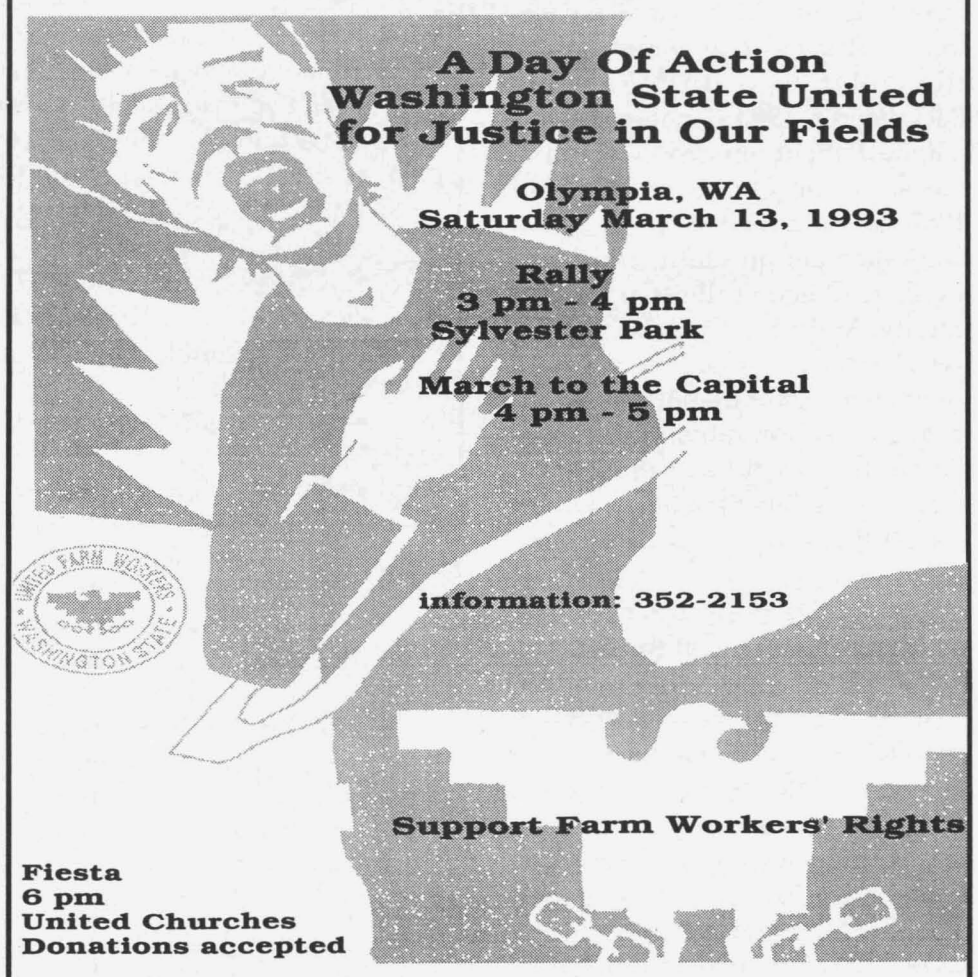
1926 - Switzerland - Ideas of "racial hygiene" are used to justify a program of forced removal of Gypsy children from their families for placement in foster homes. This remains in effect until the mid-1980s.

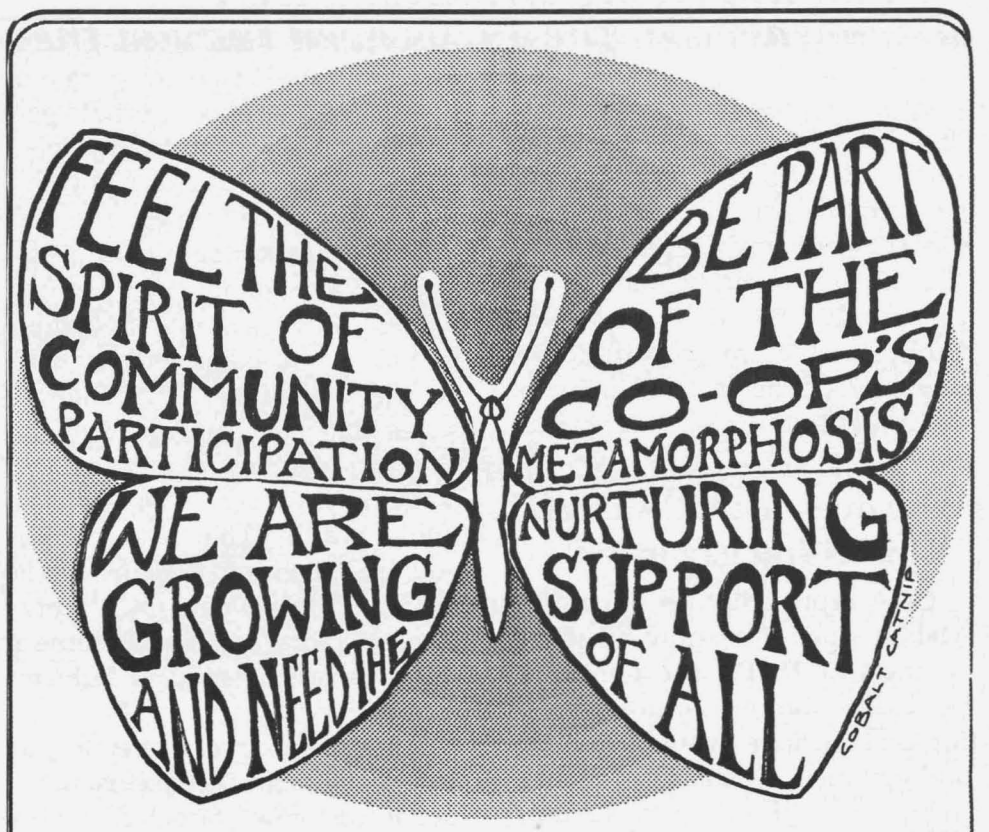
1933-1945 - Nazi era. Gypsies encamped. Nazi genocidal policies instituted. About 75% of entire Gypsy population is murdered.

1968 - England - A report is issued that states that "there is no solution to the Gypsy problem short of mass murder.

1990 - Hungary - Bus drivers now alert their passengers over the public address system whenever Gypsies board their vehicles. A British Councillor states that she wants to see, "the filthy, dirty Gypsies recycled and dumped in the sea," following a similar comment by the Mayor of Dartford in Kent that Gypsies be "pushed over the White Cliffs of Dover."

Pat is a TESC student who has worked with WIP for a while. He wishes to thank the Jewish Cultural Center. ❄

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Who Is The OCA, And What Are They Doing in

Joli Sandoz

Who is CAW/OCA?

CAW stands for Citizens Alliance of Washington, a chapter of the Oregon Citizens Alliance (OCA) which announced incorporation in Washington state Jan. 29, 1993. The OCA is a Christian Right "traditional values" group which has sponsored anti-abortion, anti-tax, and anti-gay ballot initiatives in Oregon. CAW's filing papers named as officers Robert R. Larimer, Jr. of Vancouver, Joe P. Lutz of Tualatin, Oregon, and Lon Mabon, the Wilsonville, Oregon executive director of the OCA. The OCA also established a chapter in Idaho, the Idaho Citizens Alliance, in Jan., 1993.

What is the CAW/OCA agenda in Washington state?

A Jan. 29, 1993 OCA press release listed CAW's goal as "giv[ing] citizens who hold to traditional values, a voice in the affairs of their government." Mabon said in a press conference held the same day in the Capitol rotunda in Olympia that CAW will "fight for and defend family values" and will be "concerned with [governmental] bureaucracy and over-regulation, taxation, Second Amendment rights [to bear arms], land use and property rights, and [limiting] welfare." He added that the OCA and its Washington and Idaho affiliates will file anti-gay initiatives in each state which, if passed, would forbid specific inclusion of lesbians and gay men in civil rights and hate crime legislation, bar positive teaching about homosexuality in schools, and ban use of tax dollars to "promote" homosexuality.

Why does the OCA target lesbians and gay men?

OCA representatives, including Mabon during a show aired on Seattle's KCTS TV last month, repeatedly blame "homosexuals" for OCA actions against lesbians and gay men. The issue of including people of minority sexual/affectional orientation in hate crimes statutes and anti-discrimination laws, currently before Washington state legislators, is "going to play out because the homosexual community is committed to making it play out," Mabon said, referring later in the program to gay and lesbian rights as a "moral issue". In the earlier press conference, Mabon said that he does not hate "homosexuals," but that while he believes they are discriminated against in our society, such behavior is a choice and therefore should not be equated with "race, creed, or national origin."

While it may be tempting to quibble with Mabon's logic—one's "creed" is surely still a matter of choice in the U.S., and the medical, psychological and scientific establishment say that no one yet knows just how sexual/affectional orientation originates—none of this really gets at the issue at hand. Why have Mabon and CAW/OCA chosen to push the anti-gay issue first, before others on their broader agenda in Idaho and Washington state? The organization's Statement of Principles published in 1990—which accuses "contemporary America liberalism" of being "antithetical to the American system of liberty" and says in part that abortion should be prohibited, that welfare programs "increase poverty, dependence and crime", and that public education should transmit "Judeo-Christian moral and ethical values"—contains only an oblique reference to lesbians and gay men. Article 9, entitled "Civil Rights", states that laws and government should not legitimize "behavior that is morally wrong or injurious to public health." The reason for targeting gay men and lesbians may lie in OCA history: the OCA's only direct electoral success has come at the expense of gays and lesbians. (See below.)

Political observers refer to gay men and lesbians as the current national "cash cow", targeted by those among the religious right willing to milk societal ignorance and prejudices during fundraising and organizing efforts. Because the Christian Bible expressly forbids homosexuality—in an Old Testament code of behavior, American Baptist minister and Harvard professor Peter Gomes pointed out in an Aug. 17, 1992 op-ed piece in the *New York Times*, that also bans eating raw meat and wearing clothing made of two different kinds of fiber—the anti-gay effort is seen by some to be potentially more lucrative and galvanizing for the religious right than even the abortion issue. Several religious right leaders and groups, including Jerry Falwell and Randall Terry, who founded the militant anti-abortion group Operation Rescue, have sent out appeals or organized actions based on anti-gay sentiment. A widely-quoted fund-raising letter from 700 Club host Pat Robertson said this concerning Iowa's 1992 proposed equal rights amendment: "It is about a socialist, anti-family political movement that encourages women to leave their husbands, kill their children, practice witchcraft, destroy capitalism and become lesbians."

the OCA and its Washington and Idaho affiliates will file anti-gay initiatives in each state which, if passed, would forbid specific inclusion of lesbians and gay men in civil rights and hate crime legislation, bar positive teaching about homosexuality in schools, and ban use of tax dollars to "promote" homosexuality.

What has the OCA actually accomplished in Oregon?

The OCA made its reputation as a power-broker in Oregon politics by running a third-party candidate during the 1990 gubernatorial election, an act which split the Republican vote and helped Democrat Barbara Roberts win the seat. Washington state's Senator Slade Gorton and others met with Mabon in Washington D.C. last fall to prevent a similar triangulation during Bob Packwood's 1992 Senatorial campaign. Patient grassroots organizing since the OCA's founding in 1987 has solidified its power. An OCA member presently heads the GOP in Oregon's most populous county. And while OCA-backed Bill Witt barely lost a Jan. bid for state GOP chair, an anti-abortion candidate with conservative stands on a range of issues did win, illustrating the OCA's ability to create a vacuum just to the left of its own extreme views.

The OCA's only victory at the ballot box has come at the expense of gay men and lesbians. The group spearheaded a 1988 conservative coalition effort to rescind Oregon Gov. Neil Goldschmidt's executive order banning anti-gay discrimination in state agencies; Oregonians voted 626,751 for the repeal to 561,355 against. That repeal was recently declared unconstitutional by an Oregon court, and the order barring discrimination is back in force. At this writing, however, an OCA-sponsored anti-gay amendment to the city charter of Springfield, Oregon, passed in May, 1992, remains in effect.

Ballot Measure 9, narrowly defeated at Oregon polls in November, 1992, is the best-known of the OCA's legislative proposals. Had it passed, 9 would have classed homosexuality with pedophilia, sadism and masochism, required schools to teach that homosexuality is "abnormal, wrong, unnatural, and perverse," and forbidden the use of government funds to "promote" homosexuality. Though vague wording left the initiative subject to interpretation, activists speculated that it would have forbidden gay men and lesbians professional and business licenses, banned their use of public meeting rooms and other government facilities and programs, and required the censorship of lesbian and gay authors and books (such as *The Color Purple* and Walt Whitman's poetry) from public libraries. More than half a million Oregonians voted for Measure 9. Since its

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Capsule OCA

1987 • OCA founded, by Lon Mabon, Dick You
•OCA opposes state legislation for pre-kind
and state divestment from South Africa.

1988 • The OCA spearheads their first "No Spec
conservative coalition effort to overturn a
gay discrimination in state agencies. The
(626,751 to 561,355.) The Oregon Court of

•OCA activists control selection of Orego

1989 •On behalf of the Oregon Pro-life Coaliti
initiative which would make abortion virtu
•OCA sponsors a bill to prevent gay men a
foster parents. Bill blocked in committee.

1990 •OCA independent candidate Al Mobley
130,000 votes) in the Oregon governor's r

•OCA sponsors a Youth Congress for Life a
kicking off their Kids for Life PAC.

1991 •OCA organizes several pro-war, pro-tr

•The OCA affiliates with the national relig

1992 •The OCA files unsuccessful ballot propo
voters to approve all new taxes or fee incr
government, and added "political groups" t

•Voters in Springfield approve an OCA-sp
ment. A similar effort fails in Corvallis.
•Voters reject Measure 9, the OCA's statew
and lesbians "abnormal and perverse" and
them. More than half a million Oregonians
•An OCA-backed social conservative wins

1993 •OCA files anti-gay rights initiatives in 32
•OCA announces formation of affiliates
(CAW). All three groups plan to sponsor an
•CAW holds its first meeting, at Minnehah

Who's Opposing CAW/OCA in Washington State?

Many cultural, business, labor, education, progressive and people of faith (including Christians) and people of color organizations and people!

Hands Off Washington, a statewide fundraising and coalition-building group based in Seattle, can help you connect to more organizations opposing CAW/OCA. 206-233-1932.

In the Olympia area, call the Washington Freedom Coalition, a local organization working to defend the civil liberties of Washington's sexual/affectional minorities. 206-943-4662.

in Our State?

defeat on Nov. 3, the OCA has filed 32 anti-gay ballot initiatives in Oregon cities and counties.

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The OCA has also been active in anti-abortion and pro-war organizing, and has made overtures to the anti-environmentalist "wise use" movement. According to the Portland right-watch group Coalition for Human Dignity (CHD), the OCA has also opposed parent leave on the grounds that it is anti-business, state divestment from South Africa as racist, and state-sponsored pre-kindergarten programs as anti-family.

Who supports CAW/OCA and their anti-gay legislation?

Mabon has said that he has 900 names on his Washington state mailing list. Estimates of the number of people who attended CAW's first organizational meeting, in Vancouver on Jan. 29, range from 35 (the Seattle *Times*) to 100 (a CAW organizer).

Exit polls at 30 voting places Nov. 3 revealed that the core of the measure's support came from "born-again Christians, regular church-goers, parents of schoolage children and Republicans", according to the *Oregonian*. A composite of the person most likely to vote yes on 9 was a male high school graduate between the ages of 30 and 44 who earned between $15,000 and $30,000 a year.

Published estimates of OCA membership range from 3,000 to 10,000 members. Between 1988 and 1990, about 3,500 households contributed to the OCA's No Special Rights Committee and OCA - PAC, according to CHD. The *Oregonian*, which analyzed contributions to the No Special Rights Committee through June 8, 1992 -- well before the final push for 9 -- reported in Oct. that donations backing the anti-gay measure came from 217 communities all over the state, and Vancouver, WA. When available, statistics from the 1992 elections will undoubtedly revise these figures.

What is CAW/OCA's national context?

The OCA is part of a much larger conservative movement presently surging across the U.S. This more comprehensive New Right is a loose web of organizations, political action committees, think tanks and social and economic conservatives. According to CHD, the OCA can be grouped with the Christian or religious right, an important segment of the New Right, which organizes through televangelists, fundamentalist churches and national groups such as the Christian Coalition and Focus on the Family. These groups concentrate primarily on pressuring schools, legislatures, churches, libraries, businesses, the media, and other citizens toward a conservative—which they call "Biblical"—stance on such so-called "pro-family" issues as reproductive choice, sex education, gun control, cultural diversity training in schools, welfare, and property rights.

Implementation of the Christian Right's full agenda would be a blow to the foundations of American public life, believes veteran right-watcher and No on 9 field organizer Scot Nakagawa. Writing in the Summer, 1992 issue of *The Oregon Witness*, Nakagawa said, "The real threat posed by the OCA and the larger right wing movement extends beyond the lesbian and gay community to the very foundation of freedom . . . the threat [is] to the dream of democracy, participation, and self-determination for everyone."

The religious right makes up only a small minority of American Christians. But certain shared tenants, including a conviction that Christians must prepare the world before Christ will come again, lend an urgency to what believers understand as the duty of remaking society through assumption of political power. Many Christian Right supporters see themselves as engaged in a holy struggle to infiltrate all economic, political, social and cultural institutions in this country. They are, in the words of Patrick Buchanan, broadcast across the country on the opening night of the 1992 Republican national convention, engaged in a "religious war" for the "soul of America."

Probably the most influential of the national religious right groups is the Christian Coalition, formed in 1989 on top of the grassroots structure 700 TV Club host and multi-millionaire Pat Robertson built during his failed run for the Presidency. Membership estimates for the Christian Coalition range from 150,000 to 350,000 in 39 to 50 states, and are sometimes accompanied by the claim that in 20 states the group has chapters in every county. A voter guide distributed in Washington during the '92 campaign carried the address of a Christian Coalition of King County, located in Kent.

While conservative movements have always been part of American history, the Christian Coalition exemplifies the technical expertise in direct mail, fundraising, media and grassroots organizing which makes the present version of the right at once different and more powerful than it ever has been before. An emphasis on "stealth"—executive director Ralph Reed Jr. says that the group likes to "fly below radar" as it organizes the grassroots— is exemplified by the Christian Right candidate who in 1990 avoided the public eye and campaigned through church newsletters and leaflets. The man beat an incumbent of 13 years for a seat on a San Diego County, California, schoolboard. Such tactics placed what NPR analyst Daniel Schorr says were 300 Christian Coalition members as delegates at the 1992 Republican national convention, including more than one-fourth of the platform committee.

The OCA is closely allied with the Christian Coalition. The national group supported Measure 9 with a $20,000 donation, OCA director Lon Mabon is the president of the Oregon Christian Coalition, six of the eleven board members of the Oregon Christian Coalition also belong to the OCA, and a number of OCA members have attended the CC's two national "Road to Victory" strategy and training conferences.

The Coalition for Human Dignity has documented informal OCA connections to a number of other national Christian Right groups, including the Rutherford Institute, the Heritage Foundation, the Eagle Forum, Concerned Women for America, the Traditional Values Coalition, and the American Family Association.

How successful will CAW/OCA be in Washington state?

Who can say? Questioned by news reporters about his motives in bringing the OCA to Washington state when no local supporters stood with him on the Capitol rotunda steps, Mabon replied that proof of the group's popularity would be "in the pudding". The Christian Right is active here, as evidenced by past battles over school curriculums, library books (including a protest at the Olympia Timberland Library), reproductive choice, euthanasia, and inclusion of affectional/sexual minorities in the state's anti-discrimination and hate crimes laws. The present Washington state Republican platform attacks no-fault divorce, channeling and witchcraft in schools, the National Endowment for the Arts, yoga and "homosexuals." Although Washington Republicans lost at the polls last November in what Seattle *Post-Intelligencer* reporter Mick Merritt called "one of the nation's worst thrashings", defeat will not render the Christian Right suddenly inactive, or politically inexperienced.

Many Christian Right supporters see themselves as engaged in a holy struggle to infiltrate all economic, political, social and cultural institutions in this country.

Perhaps the last word on the subject of threat should belong to two figures who penned words that are part of American struggles for democracy. One wrote much of the Declaration of Independence; the other is an investigative journalist and sociologist who takes his advice, repeated here, seriously. "The price of liberty," said Thomas Jefferson, "is eternal vigilance." Writing in *Z Magazine*, Sara Diamond echoed the thought. "The Christian Right, though dangerous, [is] not invincible. Their dubious strength lies in their ability to remain underestimated."

Joli Sandoz writes occassionally for Works In Progress. ❄

OCA History

. Dick Younts, and T.J. Bailey.
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tives in 32 Oregon cities and counties.
affiliates in Idaho (ICA) and Washington
sponsor anti-gay initiatives on the 1994 ballot.
Minnehaha Church of Christ, in Vancouver,

For more information

Background on the Oregon Citizens Alliance

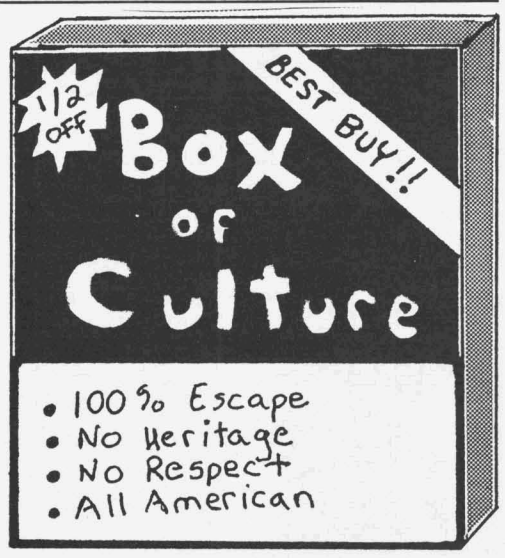
Rolling Back Civil Rights: The Oregon Citizens Alliance at Religious War (50 pages). S. L. Gardiner. 1992. Coalition for Human Dignity, P.O. Box 40344, Portland, OR 97240. $7

In-depth background about the religious right

Spiritual Warfare: The Politics of the Christian Right. Sara Diamond. South End Press, 1989.

Political Research Associates, 678 Massachusetts Ave., Suite 702, Cambridge, MA, 02139-3355 puts out an extensive reading list, a quarterly newsletter called *The Public Eye*, and several publications, including a monograph on the Christian right scheduled for this spring.

On Becoming a Respectful Guest



Sarah Light

Some further ideas on the issues of cultural appropriation. I can only speak for myself, from my own experience. These thoughts are sparked by Margot Boyer's Feb. letter, and by conversations with various friends. I also welcome further continuing discussions.

I am an immigrant. Being born here does not make me a native of this land. I am a product of my ancestors, I come from a place and a people. I don't begin and end with my own individual birth and death, I'm part of a process. As an immigrant, I have a choice - I can be a colonizer or a guest. I am working on being a respectful guest. of this place and her people.

Those of us who are not native come here many different ways. Some of us were forced here as slaves or as indentured servants. Some of us came seeking freedom, some of us came to conquer. Why are we here now? I think that is an important question to keep in mind.

My ancestors are not frozen in the past. Maybe time isn't a straight line, it's more of a circle or a spiral. Ancestral knowledge and wisdom is an ongoing process - we are all potential ancestors in the making.

We immigrants tend to put our own definitions on native people's experiences. We make assumptions and then insist that they are fact. When we are called on our assumptions, we demand that native people educate us. I'd like to propose that we simply admit that we don't. know. Why do we have to be filled up with knowledge all the time? How can we listen if we keep talking? In my experience, the only way to learn something is to ensure a period of not-knowing. The answers are probably all around and within us anyway. If I, as an immigrant, can learn to be a respectful guest, maybe someday I will "know". Maybe I already do. Maybe I never will. Maybe my son will. Maybe not. I think I, as a guest, should live lightly and give more than I take, without keeping score or expecting rewards.

Sometimes the most appropriate behavior for guests is that of LEAVING THINGS ALONE.

Margo, I don't know what you mean by "the angry ghosts that inhabit the Pacific Coast". They are not part of my experience, and I'm uncomfortable with the possible implications of that phrase. A dear friend reminded me of Stevie Wonder's words "When you believe in things that you don't understand, then you suffer." Sounds good to me.

If my question as an immigrant is "how can I help?", I need to keep looking at why I want to "help". Does helping make me feel useful and authentic? Am I looking for a way to heal my own pain around being marginalized and oppressed by mainstream colonial culture? Do I have the right to force my "help", to force dialogue to insist that world harmony will only come with total disclosure from all people about everything? By insisting that everyone tell me everything, "share" everything, aren't I insisting that. we all be the same? And doesn't insisting that we all be the same, really mean insisting that we all be "white"? ❄

Do I have the right to force my "help", to force dialogue to insist that world harmony will only come with total disclosure from all people about everything?

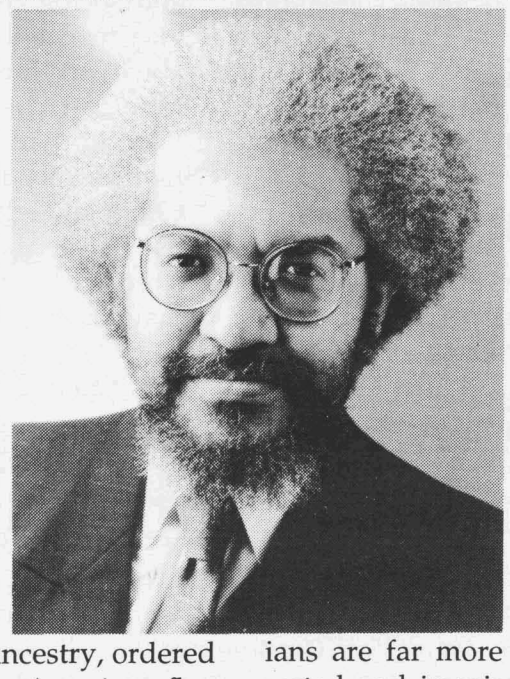
Along the Color Line

Self-Determination for American Minorities

Dr. Manning Marable

Millions of people of color across the United States increasingly feel a sense of alienation from the "cultural mainstream" of America, and its political institutions. In a recent visit to Hawaii, I witnessed a forceful example of this political unrest.

For five days in January, thousands of native Hawaiians demonstrated before Honolulu's Iolani Palace, marking the one hundredth anniversary of the overthrow of the Hawaiian monarchy. In a vigil lasting one hundred hours, the stone palace was covered in black cloth. Wearing their traditional clothing, native Hawaiians blew mournful notes from a conch shell, the symbol of the Hawaiian monarchy. Marking the occasion, Governor John Waihee 3rd, the state' first governor of Hawaiian ancestry, ordered the removal of the American flag from state office buildings during the five-day ceremony.



The anniversary provided a sharp illustration of the growing influence of the native Hawaiian sovereignty movement. About twenty-five percent of the state's one million residents trace their ethnicity to the native population of the island, prior to European colonization. Some ethnic Hawaiians favor the complete independence of their islands from the U.S., which parallels similar independence movements in Puerto Rico. But the vast majority of indigenous Hawaiians support a limited form of self-determination or sovereignty, based largely on the model of Native American people inside the continental U.S. The largest pro-sovereignty organization, Ka Lahui Hawaii, has 14,000 members.

Beyond factors of history, the more immediate reasons for the popularity of sovereignty are the unequal economic and social conditions of indigenous Hawaiian people. The data from the Office of Hawaiian Affairs indicates that native Hawaiians are far more likely to be arrested and imprisoned, below the poverty level, and/or jobless, than are Hawaiians who are ethnically European or Asian. Infant mortality among native Hawaiians is 28 percent higher than the state's average. Only one in twelve ethnic Hawaiians possesses a university degree, vs. one-fifth of all adult residents in the state overall.

The basic issue at stake in Hawaii is related to the unequal status of ethnic and racial minorities throughout the United States. Another example of this is found in the recent debate in Georgia concerning Governor Zell Miller's proposal to abolish the Confederate symbol in the Georgia state flag.

The controversy really began forty years ago, during the white Southern backlash against the Supreme Court's school desegregation order, and the eruption of the democratic protest movement for desegregation. Utilizing white history as a tool for contemporary resistance, white Southern officials revived the Confederate battle flag of the "Stars and Bars" as their symbol for white supremacy. In 1956, Georgia adopted the Stars and Bars as part of a new state flag, and flew the symbol proudly over its state capitol building, as a gesture of defiance against desegregation. In Alabama, Governor George C. Wallace in 1963 raised the Confederate battle flag over the Montgomery state capitol building as a statement of white resistance. Mississippi's state flag already included the Confederate battle flag, and the Stars and Bars also flies over South Carolina's capitol.

For African-Americans and progressive whites, the Stars and Bars is similar to the hated swastika symbol of Nazi Germany for Jewish people. As Alabama state representative Alvin Holmes explains: "When I walk up the Capitol steps, instead of seeing the American flag, the flag that I served under when I was in the U.S. Army, I see a flag that represent treason, sedition, slavery and oppression toward my people." Georgia Governor Zell Miller has also characterized the flag as being a "racially divisive" symbol. And last summer, Virginia Governor L. Douglass Wilder, sparked criticism when he ordered a unit of the Virginia Air National Guard to remove the Confederate battle flag from flight suits and aircraft.

These battles over symbols really represent more fundamentally the question of whether people of color-indigenous Hawaiians, African-Americans, Native Americans, Puerto Ricans, Chicanos, and others--will be accepted as "equal partners" within the culture, economic system and political institutions of the white majority society. Because "integration" is not just a question of finding new space for nonwhites within the system--it should require the transformation of all symbols and structures to accommodate diversity and the beliefs of everyone. Multicultural, pluralistic democracy means rewriting the textbooks, and redesigning the flags, so that all members of the culture can participate fully and freely. And if we cannot take part in the society as equal members, the voices for self-determination and separatism among minorities will continue to find receptive audiences. ❄

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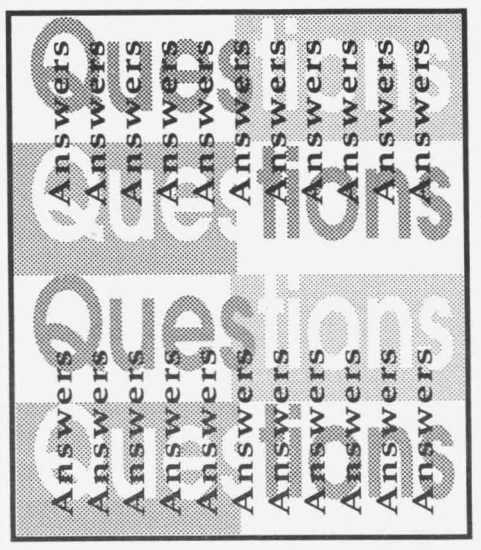

The Paradox of Education

Jerome Johnson

February is Black History Month, and I've been having a great time. Every month is a history month for black folks ("Thank God, survived another one!"); February is just the one we use to celebrate with everyone else. We study people and events, discuss issues and ideas, eat soul food, laugh and share love and pass it all on to the next generation. Hell, Black History Month is one of the best things about being black (especially during the 70s).

But some black folks, some years, are a little cryptic about Black History Month, especially during the Reagan-Bush years. That's because of white people (earnest white liberals?) getting in our faces, demanding: "Well, what *is* Black History Month anyway? Not that multicultural education shit, I hope. I mean we're all in this together, you're nothing unless you're rich, but we do need to learn more history." This irritates me because these are the same people who voted for Reagan and Bush, or liberals who wail "But I voted for Dukakis!". People don't understand that sometimes we're *not* all in this together and that multicultural education is essential because for a long time it was denied, criminalized and criticized.

Yet there are other people who sincerely wish to learn, and then a question of responsibility rises. Should I, as a black person, assist in this white person's education? For myself, I answer YES. That's because I personally need to walk my talk. I'm always urging people to be aware of history, and I feel I would be a hypocrite if I didn't serve as a resource. Obviously black history isn't a part of the mainstream white-bread information/education system. Progressive people try that route first, and then come asking me because I *am* black, and when you need information on something you call someone who knows what they're about...sort of like being a plumber or mechanic. So I share what I know, refer people to books or people, et cetera.

I personally need to walk my talk. I'm always urging people to be aware of history, and I feel I would be a hypocrite if I didn't serve as a resource.

Some people of color, some women, have asked me about this. "Jerome," they say, "I don't know how you do it. Sometimes I get so fucking tired of educating clueless people that I can't stand it. Sometimes I just have to say to them, 'Look, I just don't feel like educating you today, go find out yourself!'"

Well, I know the feeling. I just say, "They have to start somewhere. If not with us, where? We're always complaining that white people don't understand us, don't know history, don't know who Banneker and Truth and Hamer were. So they come to us. How can we refuse? If we don't help them, who will? And if someone else does, we complain that they're not black and it's just history being distorted again."

And then I have to smile. "But, there's nothing wrong with taking a break today..."

Jerome Johnson is a Co-coordinater of the Thurston County Rainbow Coalition, and he hosts Up Front, *Wednesdays, 1pm on KAOS 89.3 FM.* ❄

Amandla! Awethu!

Michael Sell and Kim Martin

The world is a quagmire of imperialism riding the waves of colonization. The victims are left in a state of cultural and economic devastation while smug invaders plunder the people and resources, leaving diversity and equity to rot. Imperialism is genocide (Native Americans), homicide (Stephen Biko), infanticide (Vietnam), and an inscrutable lust for rape. It's in coffee and bananas, (Central America "The Banana Republic"?), shoes (Nike in Taiwan), prisons (Attica and Robben Island, Angela Davis and Nelson Mandela), soda ("Coke" in South Africa), clothing (Levis), canals (Panama), borders (Rio Grande, India, Native American Reservations), wars (Gulf War), fish (Native American fishing rights), trees (Brazil), religion (the Inquisition), kleenex (landfills), and diamonds (South Africa). It is the root of racism, sexism, class distinctions, hierarchy, patriarchy and is primarily responsible for the suppression of matriarchy. Greeks, Romans, Japanese, French, Dutch, Portuguese, Vikings, Spanish, Germans, Russians have all taken their turns at spreading the disease. But the grandaddy of them all, the crown jewel of imperialism, must go to the British. If there is good and evil on earth, imperialism is evil and resistance to it is good. And if Imperialism is evil, then the British are the keepers of the den, the USA its star pupil.

To the colonized mind imperialism is a world solution rather than militaristic/cultural/economic invasion. It has become nationalism, or "in the best interest of the nation." It is something of which to be proud, to support wildly and exuberantly. - "Rally around imperi...er, um, the Flag!" - Evil has become good, to put it simply. How can we change the course of those who ignore and promote the destructive effects of racism and oppression? How do we take the challenge of teaching the truth about imperialism to the non-converted without spitting in their patriotic pudding?

Ratna Roy (native of India and a prominent leader in the effort to revive the ancient Orissi dances) and Fred Dube (native of South Africa once imprisoned for membership in the African National Congress), faculties at The Evergreen State College (TESC), chose to try it with theatre. Jointly, they developed and taught the program, "British Imperialism in India, South Africa". Academically, the program briefly and chronologically covered the history of British Imperialism in India and South Africa, with Ratna and Fred filling in gaps with their expertise and personal experience. The thrust of the program was for the students to generate original scripts about major incidents in the history of resistance to Imperialism in both South Africa and India.

It is a multi-media presentation focused on educating through entertainment. It teaches about the brutality of colonialism by showing and telling stories of profound resistance

AMANDLA! AWETHU!, "THE POWER IS OURS!", is the culmination of the students' education and research. It is a multi-media presentation focused on educating through entertainment. It teaches about the brutality of colonialism by showing and telling stories of profound resistance (Student Revolt in South Africa, Jallianwalla Baph massacre in India by General Dyer, the oppression and patriarchal takeover of India's Orissi dance, as well as a scene about the Civil Rights Movement to link the USA with global Imperialism). This performance is not going to make any experts out of the audience, but it will alert the ignorant and misinformed to the power behind and the need for continual, generational resistance to Imperialism. Hopefully, too, it will indicate the link between British Imperialism and USA, perhaps helping some people to take their first step from behind the veil of Nationalism and see what truly exists.

AMANDLA! AWETHU!, "THE POWER IS OURS!" will be performed at 8 pm, Friday and Saturday, March 5-6 with a 2 pm matinee, Sunday, March 7th in the Evergreen Experimental Theatre. Admission is free, although advance reservations are requested. A voluntary discussion will be held with cast members after the performances. Call (206) 866-6833 for reservations or more details. ❄

Sadomasochism:
The Hidden Sexual Minority

Greg Allen

Five years ago, I decided to halt ignoring my sexual fantasies. Since a young age, I had been establishing a private world of dominance, submission, punishment, and pain. Abstinence, drugs and therapy had not blighted the charm of these grim reveries. I could not longer endure any more guilt, anxiety, or frustration, so I carefully began to experiment with real sadomasochism. I did not lose my soul in the process. However I was very careful about who I told about my sexuality for I knew what could be taken from me because of the hostility and fear evoked about my true sexuality. Writing this article is painful because it brings back the outrage and hurt I felt for most of my teenage life at feeling like I was an outsider from the community and the negative self image that society gave to me simply for being who I am. Fortunately for my sanity and happiness, I met another like myself.

I describe my feeling about this issue because sadomasochism is usually dealt with in an abstract, self-righteous way by non-sadomasochists who believe it is only about dysfunctional minds, sexism, and violence. I am motivated by my concern for the people who are frightened or ashamed of their erotic response to sadomasochistic fantasies. I do not think that sadomasochists need to repress their own sexuality because they think that is the only politically acceptable way to deal with a yearning for helplessness or sexual control. I do not believe that any more than I believe homosexuals should be celibate so they can continue to be good Catholics. Because sexual dissenters are already being trampled on by monolithic, prudish institutions, I think it is time for this culture to start taking a more considered positions on sexual issues.

The term sadomasochism has also been debased, primarily by the mass media, clinical psychology, and the antipornography movement. After all, homophobia is not the only form of sexual prejudice. Every minority sexual behavior has been mythologized and distorted. There is a pattern of inaccurate, nonexplicit, judgmental information about sex in modern America. This is one way sexual behavior is controlled. If the only images they have of a certain sexual act are ugly, disgusting, or threatening, they will either not engage in that act or have a hard time about accepting that part of themselves as true.

Because sadomasochism is usually portrayed as a violent, dangerous activity, most people do not think there is a great deal of difference between a rapist and a bondage enthusiast. Sadomasochism is not a form of sexual assault. It is a consensual activity that involves polarized roles and intense sensations. A S/M scene is always preceded by a negotiation in which the sadist and the masochist decide whether or not they will play, what activities are likely to occur, and what activities will not occur. The masochist is usually given a "safe word" so that she or he can use it to stop the scene. This safe word allows the masochist to enjoy a fantasy that the scene is not consensual, and to protest verbally or resist physically without halting stimulation.

The key word to understanding S/M is fantasy. The roles, dialogue, and sexual activity are part of the drama or ritual. The participants are enhancing their sexual pleasure, not damaging or imprisoning one another. A sadomasochist is well aware that a role adopted during a scene is not appropriate during other interactions and that a fantasy role is not the sum total of the person.

I do not believe that sadomasochism is the result of institutionalized injustice. The system is unjust because it assigns privileges based on race, gender, and social class. During an S/M encounter, the participants select a particular role because it best expresses their sexual needs, how they feel about a particular partner, or just based on the day of the week. The most significant reward for being a sadist or masochist is sexual pleasure. If you do not like being a sadist or a masochist at that time, you switch your roles. Try doing that with your biological sex or your race or your socioeconomic status. The S/M subculture is affected by sexism, racism, and other fallout from the system, but the dynamic between a sadist and a masochist is quite different from the dynamic between men and women, whites and blacks, or upper- and working-class people. The roles are acquired and used in very different ways.

The issue of pain is probably as difficult for most people to understand as polarized roles. We tend to associate pain with illness or self-destruction. First of all, S/M does not necessarily involve pain. The exchange of power is more essential to S/M than intense sensation, punishment, or discipline. Second, pain is a subjective experience. Depending on the context, a certain sensation may frighten you, make you angry, urge you on, or get you excited. People choose to endure pain or discomfort if the goal they are striving for makes it worthwhile. Long-distance runners are not generally thought of as sex perverts. The fact that masochism is disapproved of when stressful athletic activity are not is an interesting example of the way sex is made a special case in our society. We seem to be incapable of using the same reasons and compassion we apply to non-sexual issues to formulate our positions on sexual issues.

Because sexual dissenters are already being trampled on by monolithic, prudish institutions, I think it is time for this culture to start taking a more considered positions on sexual issues.

S/M violates a taboo that preserves the mysticism of romantic sex. Any pain involved is deliberate. Aroused human beings do not see, smell, hear, taste, or perceive pain as acutely as the nonaroused individual. Lots of people find bruises or scratches the morning after an exhilarating session of lovemaking and can not remember exactly how or when they got them. The sensation involved in S/M are not that different. But we are supposed to fall into bed and do it with our eyes closed. Good, enthusiastic sex is supposed to happen automatically between people who love each other. If the sex is less than stunning, we tend to blame the quality of our partner's feelings for us. Planning a sexual encounter and using toys or equipment to produce feelings seems antithetical to so called romance.

Sadomasochists are often accused of substituting things for people, of loving the leather or rubber or spike heels more than the person who is wearing them. Objectification originally referred to the use of images of stereotypically feminine women to sell products like automobiles and cigarettes. It also referred to the sexual harassment of women and the notion that women should be available to provide men with sexual gratification without receiving pleasure in return and without the right to refuse to engage in sex. A concept which was originally used to attack the marketing campaigns of international corporations and sexual repression of women is now being used to attack a sexual minority.

The world is not divided into people who have sexual fetishes and people who do not. There is a continuum of response to certain objects, substances, and parts of the body. Very few people are able to enjoy sex with anyone, regardless of their appearance. Much fetishism probably passes as "normal" sexuality because the required cues are so common and easy to obtain that no one notices how necessary they are.

There is no concrete evidence that childhoods of sadomasochists contained any more corporal punishment, puritanism, or abuse than the childhoods of other people. There is also no evidence that we secretly fear and hate our partners. S/M relationships vary from no relationship at all (the S/M experienced during fantasy or masturbation) to casual sex with many partners to monogamous couples, and includes all shades in between. There are many different ways to express affection or sexual interest. Nonsadomasochists send flowers, poetry, candy, or they exchange rings. S/M people do all of that, and may also lick boots, wear a locked collar, or build their loved one a rack in the basement.

It does not matter what the main culture thinks or feels about the S/M subculture. It will continue to exist in the private places and the private thoughts of sadomasochists around the world. But it would help many people if it came to the light of openness. It seems clear to me that the next step of the S/M subculture is to be more open about who were are and what we are. In time I hope we will have the courage to fight for our rights.

Greg is a senior at the Evergreen State College. ❄

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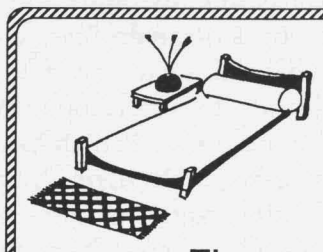
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(Gay-Bashing, continued)

wound. The Thurston County Sheriff's Department is investigating the incident, looking for the two assailants who are still at large, and will determine whether or not 911 was called.

This incident mobilized many people in the Gay/Lesbian/Bi-Sexual/Transgender community, as well as other allies who organized an emergency meeting. The details of the incident were related, and a wide variety of potential responses were discussed. Many people were concerned that this incident and it's publicity could establish a precedent, sending out a message that Gay Bashing is tolerated. We all agreed that it was necessary to respond swiftly and with the name "Citizens Against Hate Crime", we decided upon several efforts. Delegations will be sent to the Hospital, the Thurston County Sheriff's Department, and the Olympian to find out how they responded to this particular gay bashing, what their respective policies are in dealing with incidents of gay-bashing and other forms of hate crime, and how to improve their responses in the future.

A variety of responses to the actual incident that happened at the Evergreen Ballroom were explored, including pickets, boycotts and going to the Liquor Control Board. The group decided to initially send a delegation to meet with the bar owner with a letter that makes the following requests:

"We believe that the following changes are essential to protect the lives of any present or future patrons of your establishment who are gay, or may be perceived as gay, or could also fall victim to a hate crime on the basis of race, creed, color, gender, physical ability, or religion. They are as follows:

1.) Improve the lighting of your parking lot, and encourage your security personnel to check the lot on a regular basis.

2.) Train your bouncers and all other personnel to call 911 in the event of <u>any assaults.</u>

3.) Provide diversity training for all of your personnel.

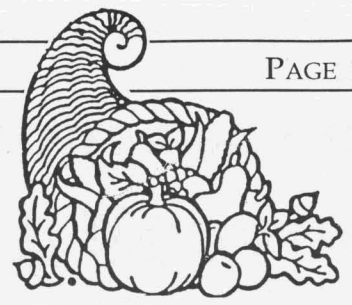
4.) Post a prominently visible sign that states: "This establishment welcomes all members of the public regardless of race, creed, color, gender, physical ability, religion and sexual/affectional orientation. Any acts of violence that target people of any of the above listed group, commonly known as hate crimes, will not be tolerated."

5.) Make a public statement in the local media that deplores this specific hate crime, and that states a policy as listed under #4 above."

Some people in the community feel that making such demands may be too harsh in that they target the bar owner. But others feel that they are not strong enough given the possiblility that the owner didn't call for medical assistance and allegedly was very insensitive to the victims.

Clearly, crimes of hate can only exist when a climate of bigotry is tolerated. We feel that it is critical to mobilize a large public outcry to show that our community will not tolerate such violence whenever anyone is targeted by race, color, gender, sexual/affectional orientation, size, physical ability, or any other form of bigotry. Hate crimes are meant to not only scapegoat individuals, but to dehumanize and terrorize entire groups of people. The violence that is bequeathed to a community when it ignores or tolerates hatred or bigotry destroys something within all of us - whether or not we are members of the "Communities of Target" Whether it's a gay-bashing by homophobic bigots in Lacey, or a racist murder by neo-Nazis in Olympia, we must stand up together and say these acts will not be tolerated here or anywhere.

Land Value Taxation is the Answer



Marvin Saillard

We have free trade in the United States, and companies relocate to other states because of labor unions trying to raise wages, and because of disincentive taxes trying to reduce profits. With NAFTA we will have free trade in North America, and companies will relocate to other countries because of labor unions and disincentive taxes.

People and companies vote with their feet. People from Europe came to America to escape conditions at home. People in America moved the frontier farther and farther west because of land monopoly, land speculation and land-price inflation. Now that we no longer have a Western Frontier our people are suffering from disincentive taxes, and from a lack of suitable jobs, while companies are going to other states and other countries to find cheaper wages and lower taxes, and to speculate in land-values.

We will always have under-privilege existing in the shadow of special privilege as long as we do not recognize that every person has an equal right to access to the land. Those wealthy private landowners who can charge other people for permission to use land, that rightfully belongs to all of us, will always have the special privilege of exploiting the labor of the people who do not own enough land to provide their own jobs.

The people can only share equally in the value of the land when our government begins to finance itself and its public services and public infrastructure with public revenue collected from the publicly-created rental-value of land. There would no longer be any need to use disincentive taxes on wages of labor, and on earnings of capital, to raise public revenue. We could have full employment and a healthy economy with a stable cost of living.

People and business already pay land-rent, or its capitalized sales value, for land. After paying once for the land, they have to turn around and pay taxes on their earnings to pay for the public services and public improvements which make the land even more valuable to wealthy landowners.

The value of the privilege of private ownership of land can be accurately measured by the market-determined rental-value of the land. Anyone has a right to exclusive use of land as long as they pay the rental-value of the land to the government of all of the people as public revenue to reimburse all of the people for their equal rights to the land. This will compel landowners to make efficient use of their land.

Land-use creates a demand for labor and capital. Full use of valuable land will create full employment, and will make jobs compete for workers. Instead of wealthy landowners being able to collect unearned land-rent, to monopolize capital and exploit labor, they will be paying land-rent to the government of all of the people. They will pay higher wages to attract laborers, but will not pay disincentive taxes on their earnings. This will give them more incentive to make good use of their land. Efficient use of land will prohibit land speculation, and prevent land-price inflation.

We will always have under-privilege existing in the shadow of special privilege as long as we do not recognize that every person has an equal right to access to the land.

Marvin Saillard, is a member of the Washington State Georgist Association. ❄

Building African American Leadership in the Labor Movement: Contributions, Lessons, and Strategies for the 90's

The Evergreen State College, Tacoma Campus

April 2 and April 3, 1993

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Geraldine Johnson, Founder, past President and current Secretary Treasurer, Northern California Coalition of Black Trade Unionists.

<u>Art Joyner</u>, Executive Officer for the Northwest Newspaper Guild, Attorney.

James Kelly, Executive Director, Washington State Commission on African American Affairs.

Duke Moten, Chair Community Services, Communication Workers of America 7901, CWA, and AFL-CIO Counselor.

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Fuerza Unida
Boycott Levi Strauss

Zachary D. Lyons

"When Levi Strauss closed their Zarzamora plant in San Antonio in 1990, [causing] the worst layoff in the city's history, they acted out of corporate greed and with no regards to the employees who had worked to help make Levi the richest and largest garment manufacturing company in the U.S.," argues Fuerza Unida.

Fuerza Unida, an organization of some 600 garment workers, most of whom are Mexican American women, was formed in January 1990 in response to the announcement by Levi Strauss & Co. (Levi) that the company planned to close one of its San Antonio, Texas, plants, moving the 1150 jobs to a new plant in Costa Rica, where labor is significantly cheaper.

"Garment workers and particularly women have always been victims of unscrupulous companies that have become rich through the exploitation of their labor," Fuerza Unida points out. "Modern corporations have become experts in public relations and with millions of dollars at their disposal they attempt to convince us of the fair and benevolent treatment of their employees.

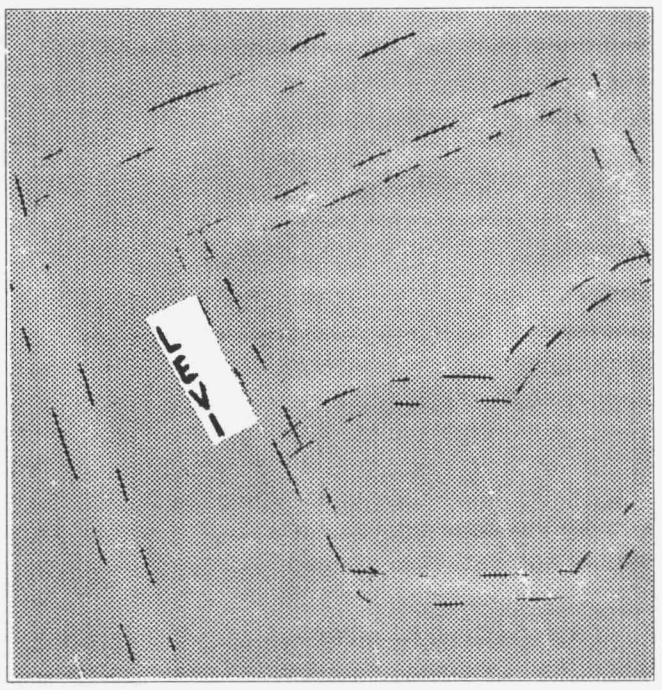
"Garment workers also have a long history of struggle for decent working conditions and fair wages. From the sweat shops in New York to the huge modern factories of the Southwest, the women of this industry have always been in the forefront of the worker struggle. Today this group of Mexican American women are in a bitter fight for justice and respect from a corporation that spans the planet."

But Armando Ojeda, Manager of Corporate Communications for Levi Strauss & Co. sees things differently. "Whether intentional or not, the Fuerza Unida organization appears to be misleading organizations such as [*The Boycott Monthly*], with statements that are inconsistent with the truth," charges Ojeda. "We believe that the facts will clearly show that Levi Strauss & Co. acted in a fair and responsible manner and set a new standard in San Antonio that far exceeds the customary practices of the garment industry and bounds set by law...

"All former workers received a comprehensive benefit package which included 90 days notice pay - 30 days beyond what the law requires - and one week's severance pay for every year of service to Levi Strauss & Co.," Ojeda explains. "In addition, the company extended medical benefits for three months beyond the closure date and staffed a full-time outplacement office to provide counseling and other human services for a full 15 months after the plant closed."

Levi down plays the trauma and stress placed on the families, ...who only months earlier, had been reassured of their jobs ...company could rebound. Levi deceived them just as they deceive the general public when they explain their motives for moving operations out of the U.S...

"Many of the women working at the plant had over 10 years in the plant and some as many as 42 years!" responds Fuerza Unida. "Three months is not sufficient time to change your livelihood in the middle of your life. Levi down plays the trauma and stress placed on the families, who lost their jobs, homes, cars and savings. Only months earlier, they had been reassured of their jobs and encouraged to produce more so the company could rebound. Levi deceived them just as they deceive the general public when they explain their motives for moving operations out of the U.S...



"After demanding more production of Docker pants at the San Antonio plant in the two years prior to [its] closing, the workers were pushed beyond the reasonable limits of physical endurance," Fuerza Unida reports. "...production was record breaking and profits soared. As a direct result, close to 40% of the workers had already filed workman compensation claims for ailments related to the strenuous work demands.

"So serious is the damage from the carpal tunnel syndrome that about 300 workers cannot effectively use their hands to work! Levi regards these individuals as 'retired from employment.' With scars along their wrists and elbows from surgery the women asked, 'How does Levi expect [us] to work now that [our] hands are incapacitated?'" Fuerza Unida queries. "This is the basis [for] the lawsuit that is [currently] being appealed with the assistance of [the Mexican American Legal Defense and Education Fund]: Levi closed the plant to avoid attending to the anticipated workman compensation claims."

But Levi's Armando Ojeda states that, "In response to concerns from national Hispanic organizations, Levi Strauss & Co. accepted an invitation from the Community Relations Service of the U.S. Department of Justice to inform designated representatives of these organizations about the company's efforts in San Antonio. After presenting the facts, the organizations - which included the National Council of Hispanic Women, American G.I. Forum, Mexican American Legal Defense and Education Fund (MALDEF), IMAGE, and League of United Latin American Citizens (LULAC) - stated *in writing* that they saw no immediate need to move forward in a boycott of our products. Incidentally, suggestions from these Hispanic organizations prompted Levi Strauss & Co. to make additional financial contributions to bridge the gaps of unmet needs among our former employees."

"Members of LULAC were the individuals who suggested the boycott of Levi products. IMAGE originally called for a boycott of Levi products in its national meeting of May, 1990," counters Fuerza Unida. "This was before Levi started 'donating' money to so many Hispanic and community organizations. A corporation that nets $273 million in one year can easily afford $1 million to dissipate support for the Fuerza Unida worker cause for justice.

"We do not dispute the amount Levi has spent to repair its tattered public image particularly among Hispanic organizations," Fuerza Unida representatives acknowledge. "Prior to this, they had spent millions in advertising that targeted the bronze workers, whose work ethic was associated with Levi pants. However, Levi failed to mention that other organizations, such as SWOP of New Mexico, have declined to accept the money based on principles of solidarity, demanding a negotiated settlement. We congratulate the principled individuals and organizations who refused Levi money in support of the fight for corporate responsibility."

"Today, of the 1,115 workers laid off from South Zarzamora, over 600 are gainfully employed, including approximately 200 who were rehired by [other] Levi Strauss & Co. facilities in San Antonio," reports Levi's Ojeda. "Incidentally, a significant percentage of these placements were made through a continuing job placement effort fully funded by Levi Strauss & Co. Less than 400 former workers are continuing to receive government benefits and are enrolled in either education or job training programs and about 100 others have retired from active work life or left the San Antonio area."

"The workers have been on their own, struggling to continue their lives," emphasizes Fuerza Unida. "Levi is so opportunistic to mention [workers getting new jobs] as if they are to be credited. The workers have taken their own initiative to better their lives, spurred on by the unjust manner in which they were discarded by Levi, and determined not to be in such a vulnerable position again.

"Shortly after the closing of the plant, one Levi administrator was quoted as stating, 'We asked the

(Continued next page)

"Government lasts as long as the undertaxed can defend themselves against the overtaxed."

-Bernard Beremson

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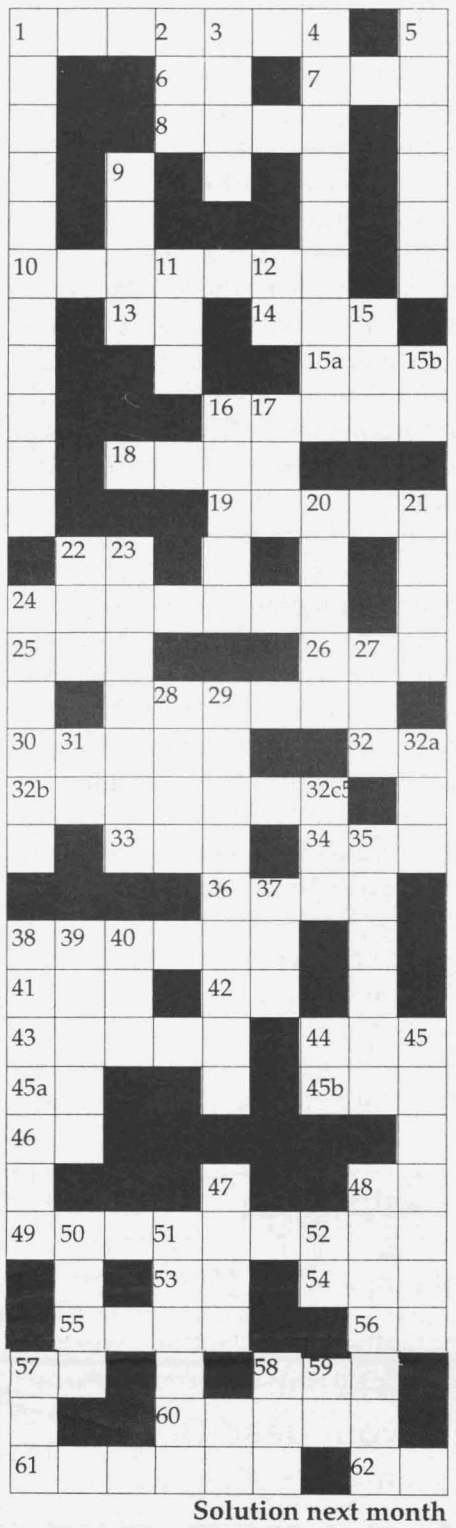
Funky WIP Crossword Puzzle



Solution next month

Across

1. Black historian
7. To struggle
8. Not less
10. Anti-aircraft missile
13. KAOS Rapper Claire
14. Bill Clinton, for one
15a. European Theater of Operations
16. Time period
18. Clothed
19. "War of the ____"
22. Olympia graffitist
24. Songster Richard
25. God borrowed Adam's
26. Wrench type
28. Forever
30. Buffy St. ____
32. ___ route
32b. "_____ Awethu"
33. Barbie's beau
34. Illuminated
36. Model MacPherson
38. Stroke
41. Man's name
42. Delirium tremens
43. Mme. Gorbacheva
44. The National Security Agency
45a. --15
45b. Actor Brynner
46. Captain Midnight
48. South Dakota
49. Outgoing Olympia Mayor
53. The Evergreen State
54. Phone company
55. Not closed
56. Lane
57. Mr. Bundy
58. Cell
60. Chinese Province
61. Great thanks
62. Tex**ass**, abbrev.

Down

1. Hell's waiting room
2. American Indian Movement
3. Fool
4. The _____ State College
5. Middle East city
9. Great tale
11. ___ 1701, USS Enterprise
12. _____Alamein, Libya
15. TESC faculty Janet
15b. "____, Calcutta!"
16. Same as 30 Across
17. Sisko's Security Officer
20. ____Jessy Raphael
21. Arrogant
22. Quang ____, Vietnam
23. President of Eygpt
27. Activate
28. "Along the Color ____"
29. "Up Front" airs 1-3:30 this day
31. Columnist Rosenthal
32a. Denial
32c. "____In The Family"
35. Shogun
37. Landing Ship, Tank

Last month's solution

38. South American capital
39. Loud sound
40. King, in France
44. New York
45. Disney film
47. Middle East nation
48. Supreme Allied Commander Atlantic, Abbrev.
50. ___ and the Gang
51. "Amandla ____!"
52. Same as 22 Across
57. Mr.Lincoln
58. "A Force of ___"
59. Virginia

(Levis, continued)

workers to leave their brains outside the factory...' and now they boast of educational programs for the employees," Fuerza Unida maintains. "Today, as unemployment benefits run out on the remaining unemployed 400 workers and their families, what is Levi doing for them? Nothing at all."

"Levi Strauss & Co. is making significant investments to maintain its manufacturing capacity in the United States," asserts Levi's Ojeda. "In fact, over 60% of the garments we sell in the U.S. are produced in this country. Levi Strauss & Co. is in fact the exception, not the norm, in the apparel industry where most companies have entire clothing lines produced outside the U.S. Currently, the company employs over 22,000 workers in 40 U.S. communities. In Texas alone, there are 17 facilities in ten communities; two of which are in San Antonio where Levi Strauss & Co. continues to employ over 1500 workers."

Fuerza Unida rebuts Levi's statistics with some of their own. "In February of 1990 Levi reported $3.6 billion annual sales, with net profits of $272.3 million. This is not a small company 'struggling to survive,'" Fuerza Unida contends, "it is a global entity reaping enormous profits. How does Levi respond to the U.S. public's renewed interest in Levi products? By closing 26 of it U.S. based plants since 1984. They laid off 1,115 workers [from] the San Antonio plant, 376 workers [at] the Corpus Christi plant, 932 workers at the Tyler plant, 835 workers in Maryville, Tenn., and the thousands of others across the country, totaling 7,000 abandoned workers. The [San Antonio] plant was relocated in Costa Rica where workers are paid *$3.80 for a ten hour day*. Other plants were relocated in Mexico where wages are also under $5.00 a day. Meanwhile, Levi turns around and sells their products in the U.S. at the previous price."

"Levi Strauss & Co. is the first in the apparel industry to develop Global Sourcing Guidelines to help our contractors adhere to the company's longstanding commitments to worker rights, employee health and safety and environmental protection," affirms Levi Strauss & Co.'s Armando Ojeda. "These guidelines include terms of engagement that serve as the standard for business partnerships with our contractors worldwide. These guidelines serve as the model for the U.S. apparel industry - and perhaps all industries - of the way businesses can operate worldwide in a manner that is ethical, consistent and respectful of both workers and the environment."

"Countries like Guatemala with the worst record of human rights violations in the hemisphere, is also home for Levi," reminds Fuerza Unida. "There is only one union among the 250 U.S. owned factories in Guatemala producing clothing. Its workers were fired or suspended over two years ago. Workers who associate themselves with unions are shot and killed. Women are sexually harassed and abused, children are commonly employed, all this despite the U.S. rhetoric of demanding 'adequate labor standards'. In El Salvador, one of the first casualties in the fight for democracy and rights for the workers, a woman employed by Levi was shot by the death squads during a demonstration for 'fair labor standards.'

"We only need to observe the environmental nightmare of the Maquiladora plants along the Mexican-U.S. border to know what awaits the populations of Mexico and Central America," Fuerza Unida continues. "U.S. companies fleeing a growing ecological awareness in the U.S., and increased scrutiny of environmental standards, dump toxics on the third world out of sight of the U.S. population."

"'Keep the plants open, Keep the jobs here!' This has been the central demand of the Fuerza Unida," concludes Fuerza Unida. "In view of the exodus of millions of jobs from the U.S., the women of Fuerza Unida have raised a banner for all workers to salute. The global expansion of the economy should not take place at the cost of workers here. Nor should other workers be forced to accept poverty and injustice to survive."

Fuerza Unida is asking concerned individuals to continue to boycott Levi's products until the company addresses ongoing compensation disputes raised by laid-off workers and commits to worker input on future plant closures and moves. Levi Strauss & Co. products include: Levi's jeans, Brittania, Dockers and Officer Corps.

For more information, or to express your concerns, you may contact Fuerza Unida and Levi as follow:

Fuerza Unida
1305 N. Flores
San Antonio, TX 78212

Levi Strauss & Co.
Attn: Bob Haas
1155 Battery Street
San Francisco, CA 94111
1-800-227-5600

The Boycott Monthly is written by Zachary D. Lyons and published by the Center for Economic Democracy (CED), PO Box 64, Olympia, WA 98507-0064. ©1993 CED. ❄

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COME AROUND MY WAY

I WAS SCARED TO TALK TO YOU
JUST WASN'T SURE WHAT YOU WOULD DO
YOU'RE A GUY THAT'S CAUGHT MY EYE
AND YOU FASCINATE ME BUT I'M NOT SURE WHY
I KNOW I SHOULD NOT SAY THIS BUT YOU TURN ME ON
AND IT'S STRANGE BECAUSE I THOUGHT THOSE FEELINGS WERE GONE
O.K. SO THE TIMING IS BAD
BUT I WON'T LET IT MAKE ME FEEL SAD
AND I WON'T SAY I'M SORRY FOR LETTING YOU KNOW HOW I FEEL
THE FEELINGS I HAVE FOR YOU ARE VERY REAL
I HAVE THIS STRONG URGE TO HOLD YOU TIGHT
AND I KNOW IN MY HEART IT WOULD BE ALRIGHT
I'M NOT THE KIND OF GIRL WHO WOULD SLEEP WITH ANYONE
IF I DID I COULDN'T FORGIVE MYSELF FOR WHAT I'VE DONE
I DO LOVE IT WHEN YOU SMILE
AND I WILL HOLD THAT VISION FOR AWHILE
BUT I ALSO RESPECT WHAT YOU SAID TO ME
YOU WERE HONEST WITH ME AND THAT'S THE WAY IT SHOULD BE
I DON'T EVER WANT TO BE HURT AGAIN
SO MAYBE YOU CAN START BY BEING MY FRIEND
I KNOW YOU ARE WITH SOMEONE NOW
BUT I WANT YOU TO UNDERSTAND SOMEHOW
IF YOU REALLY DO LOVE HER THEN STAY
BUT IF YOU DON'T, I HOPE YOU'LL COME AROUND MY WAY.

Cathy Durrett

FAIR WEATHER

Call it fecal matter, doo-doo, anything but shit,
cover its honest odor with scented spray.

Blend stains and tints to restore some hue
to locks of yours that are showing gray.

Say "Aunty's gone to her glory"
Not "The old lady is dead."

Our surgical side murders with bombs we call "smart", "patriots";
the enemy's weapon? four filthy letters spell "scud."

Slash the lifeline, roll away the safety net, President Bill,
then tell the losers you've just *empowered* them.

Pretend your lover has no spouse,
your mate no lovers. Avoid mirrors.

Paul Gillie

(Homelessness, cont.)

sients who are not seriously considering investing in permanent housing, the people close to the homeless issue with whom I have spoken believe the majority of these men *would* consider making a more concerted effort to seek low cost housing if they felt that their efforts had a reasonable chance of being successful. With both employment opportunities and rental space being scarce, however, many men have consigned themselves to a dehumanizing life of day-to-day survival.

The City's response

Part of the city's problem in responding to these troubling facts is one of determining who is really responsible for the welfare of these men on a county-wide scale. Despite this question being unresolved at present, the city has nevertheless earmarked $40,000 to be split 50-50 between Associated Ministries (with which the First Baptist Church is affiliated) and the Salvation Army. A significant portion of the $20,000 that the Associated Ministries will receive, however, is already spent. These funds will be used to defray the maintenance costs that the First Baptist Church has incurred in providing a temporary shelter for the past four months. If the First Baptist congregation approves extending its commitment to the homeless beyond the February 28th deadline (which appears likely), than it is probable that even more of these monies will go towards upkeep and stipends for volunteers staying with the men overnight. Clearly, these funds, while helpful, will be insufficient.

I spoke with Ken Schwilk of Associated Ministries for his perspective on the question of assigning responsibility. Ken is presently working on coordinating "ground swell" support for a new, 80-bed men's shelter to be (hopefully) completed by this winter. His response was succinct: "All the municipalities have to get involved", he said, "the problem is that everyone views the city as responsible, while the homeless issue extends far beyond Olympia's borders."

This sounds to me like a reasonable judgement. In the final analysis, the answer must come from the people who make this city (and county) a community. Whether you live in Lacey, Tumwater, or Olympia, I ask you to consider the homeless issue carefully and write to your City Council with your views on a new men's shelter; pro or con. At the very least, let's get some dialogue going on this. And thanks for your attention.

Greg is a TESC student, and would like to acknowledge the assistance of Gene Hoover in the preparation of this article. Muchos gracias, Gene! ❄

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WIP Schedule

WIP Article submission deadline is Wednesday March 17
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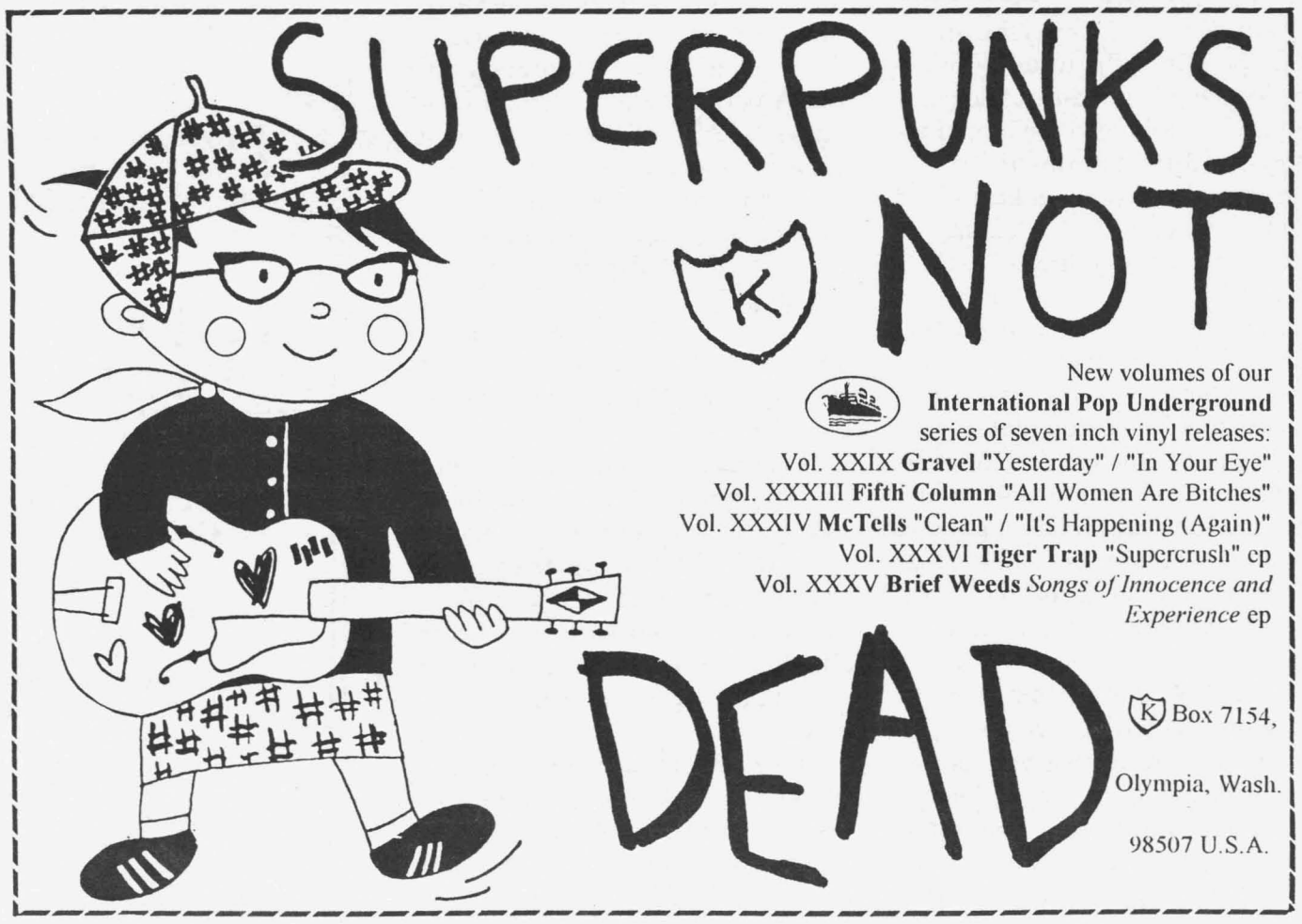
Proofreading Meeting Wednesday, March 24
at 7pm at the Olympia Timberland Library

Policy Meeting
Tuesday March 2 and April 6 @ 7pm. Call 357-4705 for place.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